THE SCOTS MAGAZINE,

For JULY 1802.

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EDINBURGH.

Printed by ALEX. CHAPMAN, & Co. *Forreſter's Wynd,*
FOR THE PROPRIETORS:
And Sold by ARCHIBALD CONSTABLE, High Street, Edinburgh.
And to be had of the Principal Bookſellers in the United Kingdom.

TO CORRESPONDENTS.

A *Diſſenter's* Anſwer to the Paper of Laelius, on the Neceſſity of an Eſtabliſhed Religion, is received, and will appear in our next. To the freedom of diſcuſſion, while not licentious, our miſcellany is always open. When invective, either perſonal, or againſt tenets ſanctioned by the general ſenſe of mankind, is offered for our inſertion, our Correſpondents muſt always expect a refuſal.

Our northern poetical Correſpondent, uſing the ſignature of Duncan Gray, will obſerve that we have inſerted half of his favours. The other ſong is facetious, rather incorrect upon the whole, but may perhaps be admitted.

The author of the Poem called Felicity is reſpectfully informed, that we do not undertake to publiſh all the pieces which we announce as *received*. It is by no means a rule with us to mention the receipt of every poem tranſmitted; a few of thoſe laſt come to hand are mentioned, the reſt, a very numerous liſt, though perhaps much more eligible, we have not room to announce. The Verſes on Felicity will be remitted to the author.

Our Biographical Correſpondents, are requeſted to confine their very acceptable communications, to original ſketches; tranſlations from other writers, lay us under the obligation either of rejecting them, or giving them in the ſecond part.

The paper of Scotus, on the late conjunction of Saturn and Jupiter, will appear in our next.

The Eſſay on the Diſadvantages, reſulting from Diſputing Societies, is received, and will likewiſe be inſerted.

J. R. on the merits of Schloetzer's Ruſſian Reſearches, may probably have a place in our next number.

*** As it is the wiſh of the Editors of the Scots Magazine to promote a juſt national taſte for the elegant arts, as well as for abſtract and polite literature, they would, with pleaſure, devote a part of their miſcellany to obſervations calculated to inveſtigate the principles, and illuſtrate the effects, of Architecture, Sculpture, Painting, Engraving, and the art of Ornamental Gardening. The Editors are aware of the ſtate of this country being every way ſuſceptible of the higheſt improvements in the polite arts hinted at; and, while the great progreſs made in the elegant arts in this country, within the laſt half century, authoriſe them to expect much, they ſhould deem themſelves happy if the Scots Magazine were to be the means of concentrating the talents in this metropolis, by promoting what has long been a deſideratum,—*an exhibition of the works of art*, by the artiſts reſident in Edinburgh.

Engd by Mackenzie & Dean from an Original Painting in the Advocates Library

DUNCAN FORBES.

of Culloden

Lord President of the Court of Session &c.

Published by A. Constable Edinburgh Augt 1806

THE

SCOTS MAGAZINE,

For JULY 1802.

A BIOGRAPHICAL MEMOIR

OF THE LATE RIGHT HON.

DUNCAN FORBES, OF CULLODEN;

LORD PRESIDENT OF THE COURT OF SESSION.

WITH A PORTRAIT.

To the Publisher of the Scots Magazine.

——NON SIBI SED TOTI.——

SIR,

AMONG the many arguments adduced to recommend the study of history, it has been said, that it teaches wisdom without the danger of experience, and, by pointing out the paths of those who have gone before us, that it facilitates, for their followers, the journey of life.—History has been called philosophy, teaching by examples; and we are ready to confess, that in regard to the contemplative, and the observant, the events and examples of history impress the mind with all the weight of truth; but, Sir, of the human race, the contemplative and the observant compose a very disproportionate part; and even with respect to them, it is very doubtful whether historical facts, deposited in the memory, are not more frequently employed for shew than for use; and whether they do not serve rather to diversify conversation, than to regulate life.

We are far, however, from having it in intention to depreciate the value of historical research; but we contend, that few are engaged in such scenes, as give them opportunities of growing wiser or better, by the downfal of statesmen, or by the defeat of generals. The descriptions of battles, the stratagems of war, the characters of kings, and the intrigues of courts, contain very little which can instruct or interest the private and more numerous classes of the community; and are indeed perused by far the greater part of mankind, with the same indifference, as the adventures of fabled heroes, or the revolutions of a fairy region. So just is the observation of a great moralist, "That between falsehood and useless truth, there is

little difference; and that as gold which cannot be ſpent, will make no man rich, ſo knowledge which he cannot apply will make no man wiſe."

But an exact and authentic account of individuals, who have greatly excelled in any of the departments of active or contemplative life, ſeems to be a mode of inſtruction peculiarly calculated for a being ſo prone to imitation as man; and even the miſchievous conſequences of vice and of folly, of irregular deſires and of predominant paſſions, are beſt diſcovered, and ſtrike home to the mind with greater force, by thoſe relations which are levelled with the general ſurface of life.

When a ſingle character is diſtinctly delineated, we can eaſily purſue the outline, as the painter finds no difficulty to copy from an original picture placed before his eyes. We have thus an exemplar laid before us, whom we would chooſe to imitate on ſimilar emergencies, and we can tread, with implicit confidence, in the footſteps of the moſt diſtinguiſhed men. —— Ariſtotle has ſomewhere obſerved, that the ſtory of an individual, as it is a ſingle object, is comprehended more fully, and therefore attended to with greater pleaſure, than a hiſtory in which many perſons are introduced.

From theſe reaſons, biography appears to be more inſtructive than civil hiſtory; and indeed, of all the various kinds of narrative writings, it is that which is moſt eagerly read, and moſt readily applied to the purpoſes of life; though it muſt be confeſſed that the biographer, in general, has not beſtowed upon his narration, that degree of labour and of attention, with which the hiſtorian has compoſed his pages.

Impreſſed with theſe ideas of the importance of biography, you may be aſſured, that that part of your arrangement which comprehends memoirs and notices of diſtinguiſhed perſonages, has much of my approbation; and although I think that, occaſionally indiſcriminate in your choice, you have been at the unmerited trouble of raking up, from the aſhes of oblivion, names who ought to have been conſigned for ever to undiſturbed repoſe;* yet have I been both pleaſed and inſtructed by others of your biographical narratives; and, from the ſpecimens which you have afforded, I may venture to predict, that if you are judicious in your ſelection, and aſſiduous in your ſcrutiny for materials, future ages may have recourſe to your publication, as to a faithful Necrology of Scottiſh Worthies.

The gentleman of whom a biographical ſketch is introduced to the notice of your readers, by theſe obſervations, acted a conſpicuous part on the theatre of public life: by his contemporaries he was beloved for his perſonal virtues, and admired for his conſummate talents; but of theſe by far the greater number have retired from the ſcene of mortality; and ſcarcely with any of thoſe few who remain, has the writer had an opportunity of communicating. He is, of courſe, very inadequately ſupplied with materials for executing the taſk which he has undertaken. Of the excellent perſonage whoſe hiſtory he purpoſes to relate, there muſt be ſome memoirs among the records of his family; and, from his habits of compoſition, it is not improbable, that he has even left ſome written account of himſelf; but theſe records his local ſituation precludes the poſſibility of being preſſed into the author's ſervice.

* E. g. George Leſlie might ſurely have been left in the peaceful poſſeſſion of his ſilent chamber, Vid. No 3. new ſeries ſub initio.

His

His difficulties are ſtill farther inhanced, by the circumſtance, that the annals of the period during which the ſubject of this memoir was in official ſituation, do not go into that circumſtantial detail regarding his hiſtory, which his perſonal character, and his patriotic atchievements, might well have challenged.

Labouring under theſe diſadvantages, in point of information, the following ſketch muſt be extremely defective, and can at beſt be regarded, but as the outline of a picture, which ſubſequent enquiry, may enable the writer, to delineate at fuller length, and with more appropriate colouring. Meanwhile, as he has endeavoured to avail himſelf of every incident which came in his way, he truſts, that the reſpectability of the ſubject, will confer an importance on his narrative, and he preſumes to hope, that his paper will not be peruſed without intereſt.

Duncan Forbes of Culloden, Lord Preſident of the Court of Seſſion, ranked among theſe truly illuſtrious few, who have been great without being wicked: His extenſive knowledge, agreeable manners, and unblemiſhed integrity, ſecured him the reſpect and attachment of his co-temporaries; and the patriotiſm which ſignalized his public conduct in turbulent times, challenges the eſteem and the gratitude of poſterity.

The family of whom this great man was deſcended, had, on every emergency, evinced the moſt diſintereſted zeal, for the welfare of their country, and regarding himſelf, it will be manifeſt in the ſequel, how much his induſtry and his addreſs, contributed to defeat a moſt formidable effort, to ſubvert its conſtitution.

The Forbeſes, like many other Scottiſh families, attempt to derive their origin from a very remote period. In this genealogical reſearch, their data muſt at leaſt be equally valid with thoſe which guide others in ſimilar enquiries: But unluckily, the author of this article, is neither antiquary, nor genealogiſt; he cannot of courſe, arbitrate on an occaſion like this, or ſay to the Forbeſes, "thus far ſhall ye go in queſt of your Founder, and no farther." Perhaps, he attaches leſs importance to inveſtigations of this nature, than many others, nor does he here deem it of material moment, whether we coincide in opinion with Martin of Clermont, a learned and judicious antiquary, who informs us, that one Solavius Forbes, married Maravilla, daughter of King Gregory the Great, about the year 870; and that, all the Forbeſes in Scotland, are to regard this gentleman *prince virtutis*, as their common anceſtor;* or, with other hiſtorians, by whom we are informed, that one Achonacher, a man of rank and intrepidity, who came from Ireland, having killed a monſtrous wild boar, aſſumed the name of For-boar, which was afterwards ſoftened into the leſs guttural term of Forbes; that this hero was the anceſtor of the Forbeſes, and that they took the boar's head for their armorial bearing, in memory of the ſucceſsful intrepidity of their Founder, in his encounter with the boar;† or yet with the laborious Cambden, who writes, that one of the name of Bois, in John Baliol's time, after killing a mighty wild boar, was called For-bois, which was afterwards changed into Forbes‡. But with all due deference, to the venerable antiquary, we muſt contend, that he is in an error, at leaſt with regard to the date of the tranſaction, which he records; as we are

* Martin's Gen. collect. v. 2d. p. 17.

† See Nisbet, vol. 1. p. 327.

‡ Camden, fol. edit. p. 712.

in poſſeſſion of undoubted hiſtorical proof, that there were Forbeſes in Scotland, long before the æra of Baliol. Others there are, who contend, (and perhaps the probability reſts on their ſide of the argument), that Forbes is a local ſurname, and was firſt aſſumed by the proprietors of the lands and barony of Forbes, ſituated in the county of Aberdeen, ſoon after the reign of Malcolm Canmore. Theſe are traditionary accounts which muſt be adjuſted by the reſearches of the antiquary; but, we have neither ability, nor inclination to entrench on his province.

However theſe points of high antiquity may be determined, we can argue from authentic documents, that, at an early period of our hiſtory, the Forbeſes were a very powerful name, and it appears from the beſt atteſted hiſtorical records, that they have flouriſhed in Scotland for ſix centuries; for honourable mention is made of John de Forbes, a man of rank and influence, during the reign of William the Lyon. This gentleman poſſeſſed the lands and barony of Forbes. He was the father of Fergus de Forbes, who obtained a charter from Alexander Earl of Buchan *Fergusio filio Johannis de Forbes, totum et integrum tenementum de Forbes, cum pertinentiis jacent. in vicecomitatu de Aberdeen*, &c. This charter is atteſted by William Cummin, the Earl of Buchan's brother; and by John Cummin his eldeſt ſon. It was written about the year 1236.*

Fergus was ſucceeded by his ſon, Alexander Forbes, a man of great magnanimity of ſpirit, of eſtabliſhed valour, and of genuine patriotiſm; virtues to which his poſterity can lay claim as to a family inheritance. He was captain and governor of the Caſtle of Urquhart, which he gallantly defended againſt the firſt Edward of England. He held out to the laſt extremity, and ſpurned with indignation, every overture to ſurrender. His intrepidity exaſperated the barbarian Edward; and the Caſtle was at length taken by ſtorm. The ferocious conqueror, ordered the whole garriſon, with its commander and his ſons, to be maſſacred in cold blood, in the year 1303; but his Lady, pregnant at his death, was fortunately delivered of a poſthumous ſon, who ſucceeded him, and continued the line of his family *.

This ſon obtained the name, and inherited the virtues of his father. Actuated by the noble ambition of reſcuing his country from the yoke of foreign ſlavery, and cheriſhing a mortal hatred againſt the murderer of his father, when a very young man, he joined Robert Bruce, the immortal ſaviour of Scotland, atchieved many heroic exploits in his ſervice, and adhered to his fortunes in his utmoſt extremities. This great monarch was duly ſenſible of his ſervices, and in conſideration of the ſevere ſufferings of his family, as well as of his own exemplary loyalty, conferred on himſelf, and on his heirs for ever, a grant of ſeveral lands, in addition to his family inheritance. He was no leſs faithful to his benefactor's ſon and ſucceſſor, in whoſe cauſe he fought and periſhed in the fatal battle of Duplin in 1332 †.

He, too, was ſucceeded by a poſthumous ſon, Sir John Forbes of that ilk, who greatly diſtinguiſhed himſelf in the reigns of Robert II. and III. This gentleman acquired, from Thomas Earl of Mar, various poſſeſſions in Aberdeenſhire, which were confirmed to him, by a char-

* See Douglas's Peerage, p. 264, and records quoted by him.

* Abercromby, vol. 1. p. 516.

† Ibidem, and Crawford's Peerage.

ter

ter under the great ſeal, of Robert II. in 1373. He likewiſe obtained a grant of the lands of Findraſſie, by a charter, *Johanni de Forbes domino ejuſdem, et Margaretæ ſponſæ ſuæ, dated* 19th July 1378. In the fifth year of Robert III. he was conſtituted juſticiar of Aberdeenſhire, and coroner of that county. He is witneſs in a charter of Iſabel, Counteſs of Marr, of the lands of Bonjedworth, to Thomas Douglas, in which he is deſigned *Johannes Forbes de eodem miles*, dated *anno* 1404. By the ſaid Margaret, he left four ſons. 1. Sir Alexander, his heir. 2. Sir William Forbes, Knight anceſtor of the Pitſligo family. 3. Sir John Forbes, Thane of Formartin, anceſtor of the Forbeſes of Tolquhon, Culloden, Foveran, Waterton, &c. &c. 4. Alexander, anceſtor of the Forbeſes of Brux, and of ſeveral other families. He died in 1405, and was ſucceeded by his eldeſt ſon Sir Alexander, who was afterwards created the firſt Lord Forbes *.

The ſubject of this memoir was deſcended of the Forbeſes of Tolquhon; but the preciſe period at which the family of Culloden branched off from that of Tolquhon, the reſearches of the writer have not enabled him to determine; but he is inclined to the belief, that a ſeries of years muſt have elapſed before they became proprietors of the lands of Culloden. The head of this latter family was a merchant in Inverneſs in the time of Oliver Cromwell; and being a man of acute diſcernment, of extenſive connections, and of an enterpriſing ſpirit, he was not only greatly inſtrumental in diffuſing the bleſſings of ſocial life, among the rude inhabitants of the diſtrict where he reſided, and in opening their eyes to the advantages accruing from commerce and induſtry; His mercantile purſuits reſulted in ſuch ſolid advantages to himſelf, as enabled him to purchaſe the eſtate of Culloden, which was greatly improved by his immediate deſcendants. His grandchildren were more eſpecially conſpicuous for their perſonal virtues and mental acquirements. Of theſe gentlemen, Duncan Forbes of Culloden, the Lord Preſident's father, ſtood high in the eſtimation of his neighbours, both for the fervour of his piety, and for the rectitude of his conduct. The worſhip of God was not then unfaſhionable in families of diſtinction; and this good man reared an altar to his Maker in his houſe. Private devotion compoſed a part of his family arrangements; and when his chaplain was abſent, himſelf regularly officiated in the ſacred ſervice. Thus did he conſtantly implore the bleſſings of heaven on his children; and the God whom he ſerved, liſtened to his petitions. After his ſons occupied conſpicuous ſtations in the world, it was obſerved by a lady, who had been intimate in his family, "It is no wonder that Mr Forbes' children have arrived to ſo great honours, for ſure I am, that they are the children of many a prayer."

His brother David muſt have ſtill more conſpicuouſly diſtinguiſhed himſelf, as he had received the honour of Knighthood; but the preciſe period, or the particular circumſtances of his exaltation, the writer's enquiries have not reſulted in facts which would enable him to aſcertain. As he was a man of ability, and had ſtudied the law, it is probable, that he ſubſerved the views of Court, in conciliating to the Union, the affections of his countrymen. About the period of the Union, Sir David Forbes, Knight, became proprietor of Newhall, a conſiderable eſtate in the pariſh of Pennycuik, in the county

* Ibidem and Lumiſden's MS. Hiſtory of the Forbeſes.

of Mid-Lothian: This place may now be regarded as claſſic ground, from its being the favourite haunt of Allan Ramſay's, and from its having been choſen by him for the ſcenes of his exquiſite paſtoral poem, the Gentle Shepherd.

Sir David married Catherine Clerk, a ſiſter of the firſt Sir John Clerk of Pennycuik. His property which he much improved and enlarged, devolved at his death, on his eldeſt ſon Mr John Forbes. This gentleman was alſo a member of the Faculty of Advocates, and inherited his father's profeſſional abilities. He acted as one of his couſin's deputes, while the latter occupied the ſituation of Lord Advocate. Mr Forbes's character will afterwards paſs under review, we may here obſerve of him, that his muſcular vigour ſeems to have correſponded with the energies of his mind, for it is recorded of him, that he walked from Edinburgh to Glaſgow, (44 Engliſh miles,) and returning on foot the ſame day, danced at a ball in the evening.

President Duncan Forbes of Culloden was born in Culloden Houſe, in the year 1685. He was a younger ſon, and from his earlieſt infancy, diſplayed ſuch proofs of active genius, and of quick diſcernment, as preſaged the celebrity of his future career. His father's reſidence being in the neighbourhood of Invernes, he, with his elder brother John, attended the grammar ſchool of that town. In this ſeminary, he ſtudied the Latin language with the moſt unremitting aſſiduity, and ſoon became ſo conſpicuous for his claſſical attainments, that his companions unreluctantly acknowledged his ſuperiority, and his maſters treated him with the moſt marked and flattering attention.

From this ſchool, he went to the Univerſity of Aberdeen, whither he carried along with him his ardor of genius, his thirſt for literary acquiſitions, and his perſevering diligence. His progreſs at college was ſuch as might be expected from this combination of talents: Every branch of literature, to which he turned his attention, he ſoon maſtered, and he left the Univerſity with the character of an accompliſhed ſcholar.

Having finiſhed his academical career in Aberdeen, we find him for ſome time, reſident at home with his brother; and from ſome incidents recorded of him, at this early period, we might be diſpoſed to conclude, that the remarkable hoſpitality of his family, may have led him occaſionally to a free indulgence of thoſe paſſions, which divert the mind from ſeverer ſtudies, and allure it to more ſocial pleaſures.

One of theſe we ſhall take the liberty to record, as it furniſhes us with a characteriſtic feature of the manners of the Highlanders, in the earlier part of the laſt century, and as the late Lord Preſident himſelf had been often heard to recount it with good humour, and with much naiveté of expreſſion.

On Lady Culloden, his mother's demiſe, a very ſumptuous entertainment was prepared; and her children had it in intention, to perform her funeral obſequies with the utmoſt ſolemnity. On the day appointed for the good old lady's interment, a prodigious concourſe of people, amounting perhaps to ſome thouſands, aſſembled at Culloden Houſe, and the charge of entertaining them devolved on Duncan, as the younger ſon. In his character, as landlord, he plied his company with ſuch ſpirit and diligence, and carried his hoſpitality to ſuch immoderate exceſs, that a ſcene of complete intoxication enſued, and the company actually loſt ſight of the purpoſe for which they aſſem-

bled

bled. It was at laſt moved to proceed to the place of interment, the table was inſtantly deſerted, and the gentlemen rode from the houſe to the neighbouring burial-ground: But they had unfortunately neglected to give orders for the *liſting the corpſe*, a phraſe ſtill in uſe among the Highlanders, for carrying off the dead body from the houſe. The whole company arrived at the place of interment, without having once adverted to what they left behind; and while the friends of the deceaſed ſurround her grave, in order to perform the laſt offices they owe her, lo! ſhe ſtill peaceably occupies the chamber in which ſhe expired. On diſcovering this ſtrange neglect, immediate orders were given for carrying thither the body, and the venerable matron was depoſited in her grave, with all the ſolemnity and decorum, which could be expected from gentlemen, who had ſo amply experienced the hoſpitality of her houſe.

Mr Duncan Forbes appears to have had an early prepoſſeſſion in favour of a military life; but as friends ſoon diſcovered in him the dawnings of a ſuperior genius, they diſcouraged his inclination to the army, and urged upon him the propriety of proſecuting one of the learned profeſſions. In compliance with theſe ſuggeſtions of his friends, he relinquiſhed his views of becoming a ſoldier, and attached himſelf to the ſtudy of the civil law, which his laudable ambition pointed out to him, as the moſt promiſing proſpect of ſecuring the independence of a younger brother, and of ſupporting the credit and reputation of his family.

Having thus formed the reſolution of becoming a barriſter, he applied himſelf to the acquiſition of the requiſite branches of knowledge, with the moſt indefatigable induſtry, and his exertions were crowned with the moſt ample ſucceſs. In 1708, he was admitted advocate, before he had cloſed his 23d year, and ſoon ranked among the moſt eminent members of that ſociety. Actuated by a generous principle of emulation, and reſolved to diſtinguiſh himſelf in the profeſſion which he had choſen, from the very commencement of his career as counſellor, he was greatly encouraged, and was admired for an energetic, maſculine, perſuaſive eloquence, which he never proſtituted in ſupport of any wicked procedure, but ſucceſsfully exerted in maintaining the rights of the injured. As a lawyer, his conduct was marked by many ſignal acts of diſintereſtedneſs, and indeed, from the earlieſt parts of his life, he ſeems to have adopted a principle, which, in our more mercenary days, does not certainly conſtitute ſo prominent a feature in the characters of the gentlemen of the long robe; a generous contempt of money, which he appears never to have conſidered as an ultimate object, but as the means of enlarging the ſphere of his uſefulneſs, and as occaſionally, affording ſcope for the diſplay of talents, ſo often obſcured and depreſſed by penurious circumſtances.

It has already been obſerved, that he lived in a turbulent period of our hiſtory, which called into action his public ſpirit, and the diſintereſted love which he cheriſhed for his country. The firſt public diſplay of his loyalty, he exhibited in the rebellion of 1715, when the violent meaſures of the Whig miniſtry excited ſuch great diſcontents in the nation, as encouraged the partiſans of the Pretender to hazard a revolt. On this occaſion, the Earl of Marr was ſucceſsful in ſeducing many of the Highland clans from their allegiance; but on the family of Culloden, he made no impreſſion. On the contrary, the Laird em-

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bodied all his tenants in Ferintosh, and joined issue with such of his countrymen as adhered to their duty, the Munroes, the Mackays, the Sutherlands, and the Frasers. Mr Forbes had by this time acquired considerable eminence at the bar; but on this emergency, he deemed it his duty to sacrifice his personal interests to higher concerns. He determined to postpone for a season his civil avocations, and to exert his influence in suppressing the flames of rebellion. He therefore left Edinburgh, repaired to the north, where, by his exertions, he signally subserved the Royal cause. His activity and his vigilance were equally conspicuous; he slept but little, and was in perpetual motion. He had diligently studied the constitution of his country, as settled by the revolution, and accurately appreciated its manifold advantages. These advantages he delineated with a persuasive eloquence, and energetically pressed upon the attention of all those with whom he associated.

Thus it was, that by his cogent reasonings, and by the affability of his address, he secured the neutrality of many whose hearts were secretly and fondly attached to the Pretender's interests; whilst, on others, his advice and his example made a more salutary impression, and roused them to an active co-operation in defence of Government. Connected by marriage with a gentleman of much influence in the county,* he prevailed upon him to give his support to the measures adopted for reducing the revolters to obedience. Convinced by his arguments, and no doubt influenced by personal attachment, this gentleman mustered up all his tenants, and joined the Royal standard with a body of 500 men.

On this emergency, Mr Forbes was equally successful, in reconciling Lord Lovat to the constituted authorities, although his Lordship had pledged himself to the Chevalier St George, and had even entered into engagements with the court of Versailles. In a subsequent part of this memoir, it will be seen, that Mr Forbes's expostulation with this singular character, in another rebellion, had not equal effect in bringing him back to the path of his duty; but his declaring for Government in the present conjuncture, was pregnant with the most salutary consequences, and greatly contributed to keep the disaffected in awe, and to preserve the peace in that part of the country.

Mr Forbes's strenuous exertions in behalf of Government, attracted the attention, and conciliated the esteem of the celebrated John Duke of Argyle, who then commanded his Majesty's forces in this part of the kingdom. The mind of this nobleman was so strongly impressed with a sense of his consummate talents, and of his unsullied integrity, that he not only distinguished him with peculiar marks of personal attachment, but requested him to superintend the management of his extensive property. With this request, Mr Forbes readily complied, and the manner in which he discharged the duties connected with his trust, furnishes another proof of that singular disinterestedness which characterised his public conduct. He declined every pecuniary acknowledgement for his services, and assured the Duke of his entire devotion to his interest; that with him, the emoluments of office were matters of inferior consideration; and that he would execute the task imposed upon him to the best of his abilities, and deem himself amply remu-

* Hugh Rose of Kilravock, Esq.

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nerated, provided his Grace would continue to countenance his profeſſional exertions, and rank him in the number of his friends. With ſuch a ſignal inſtance of true generoſity, the Duke's mind was duly impreſſed. He accepted of his ſervices, on the terms on which they were proffered him, and evinced his gratitude by a ſteady perſonal friendſhip, and by giving an active patronage to every ſcheme which appeared conducive to his benefactor's intereſt.

In the year 1722, Mr Forbes was elected to repreſent in Parliament the boroughs of Inverneſs, Fortroſe, Nairn, and Forres. In this elevated and intereſting ſituation, he diſcharged his duty with ſuch honour and fidelity, entertained ſuch rooted abhorrence of corruption, and venality, as merited the thanks, and ſecured the future ſuffrages of his conſtituents: He was of courſe, invariably returned from this time, to the period of his preferment to the Preſident's chair.

As the ſplendor of his genius and the variety of his knowledge, would have conducted him to eminence in any profeſſion, ſo we find him now advancing with the moſt rapid career, in the line which he had choſen, and acquiring ſuch celebrity as a lawyer, as can juſtly be apportioned to thoſe alone, in whom ſuperlative talents are conjoined, as they were in him, with the moſt inflexible honour, and with the pureſt integrity. Firm in the reſolution, to which we have already adverted, of never proſtituting his talents, in ſupport of an unjuſt litigation, he invariably ſtood forth in defence of what he deemed to be virtuous and honourable; and this heartfelt impreſſion of the juſtice of his cauſe, added energy to his reaſoning, and ſtrength to his arguments, inſomuch, that the torrent of his eloquence rolled on with ſuch irreſiſtible force, as aſtoniſhed his audience, and confounded his antagoniſts.

Moving in ſuch a ſplendid ſphere of uſefulneſs, Mr Forbes ſoon attracted the attention of the higher powers, and in the year 1725, George I. conſigned to his care, the intereſts and the ſecurity of his ſubjects, in this part of his dominions, by elevating him to the rank of Lord Advocate, who is the firſt civil officer in the kingdom. Regarding himſelf now, as in a more eminent degree, the ſervant of the public, and the guardian of their rights, he was ambitious to realiſe the hopes entertained of him, by a conduct correſponding to the dignity and reſponſibility of his ſtation. We find accordingly, that in proportion as the ſphere of his action was expanded, a yet ſtronger impulſe ſeems to have been given to his mental energies. His activity indeed acquired an additional ſpring; and with the ſtricteſt impartiality, he adminiſtered juſtice. While he occupied this high department, in the civil conſtitution of his country, he exhibited many ſignal proofs of his penetration, inſomuch, that his co-temporaries admired the ingenuity and adroitneſs, with which, in caſes of intricacy, he brought villainy to light; while with eager promptitude, he eſpouſed the cauſe, and protected the rights of injured innocence.

Fond of rural ſcenery, the Lord Advocate, at this period, took frequent opportunities of eſcaping from that noiſe and confuſion naturally attendant on a great city, and ſpent moſt of his leiſure hours at his couſin the Laird of Newhall's country-reſidence. Here, he was regarded as an inmate of the family, and in the houſe, there is an apartment which is ſtill called the Advocate's Room. In this romantic receſs, his Lordſhip not only relaxed from the arduous ſtudies of his ſtation, he likewiſe enjoyed the pleaſures of good ſociety. Mr Forbes of Newhall, being himſelf a man of letters,

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conforted with fuch as were attached to fimilar purfuits, infomuch, that his houfe was the occafional rendezvous of the literati of his time. He was the friend and patron of Allan Ramfay; who frequented his table, and was peculiarly attached to the furrounding fcenery. We have already obferved, that the rural fcenes, fo exquifitely pourtrayed in the Gentle Shepherd, were copied from thefe grounds; and among the beft of the poet's minor productions, are an Ode to Mr Forbes, and another to the memory of Mrs Forbes, the late lady of Newhall, as fhe is ftiled, according to the modes of addrefs current in thofe times.*

But Ramfay was not the only poet in the focial circle at Newhall. It is well known, that the Duke and Dutchefs of Queenfberry patronifed the celebrated Gay, and that the poet occafionally attended his friends in their excurfions to Scotland. The Duke and Dutchefs were in intimate habits with Sir James Clerk of Pennycuik, with Mr Forbes they muft of courfe have aflociated. It is therefore highly probable, that the fcenes depicted in the Gentle Shepherd, of which Gay was a great admirer, as well as the congenial fpirit of Ramfay, with whom he was well acquainted,† muft have difpofed him to vifit Newhall. It is moreover to be obferved, as a coincidence not a little remarkable, that while the Laird of Newhall patronifed the Scotifh Theocritus, the immortal poet of the Seafons found, in the Lord Advocate, an early protector, from whom he derived his chief fupport, long before the public at large recognifed his merits, or acknowledged his admirable talents. Thomfon, it is therefore reafonable to believe, often accompanied his friend in his retirement to Newhall, and enjoyed thefe beauties of nature which himfelf has delineated in fuch glowing colours, and with fuch an inimitable pencil.

(To be continued.)

* The following quotation from that accomplifhed fcholar and amiable man, the late venerable William Tytler of Woodhoufelee, Efq. is, we prefume decifive, as to the point in queftion. "While I paffed my infancy at Newhall," fays this learned antiquary in his edition of King James's poems, "near Pentland Hills, *where the fcenes of this paftoral poem were laid*, the feat of Mr Forbes, and the refort of many of the literati at that time; I well remember to have heard Ramfay recite, as his own production, different fcenes of the Gentle Shepherd, particularly the *two firft*, before it was printed. I believe my honourable friend, Sir James Clerk of Pennycuik, where Ramfay frequently refided, and who I know, is poffeffed of feveral original poems compofed by him, can give the fame teftimony.—P. S. The above note was fhown to Sir James Clerk, and had his approbation." Mr Tytler, on another occafion, enumerated among thofe, to whom in the foregoing paffage he referred, Prefident Forbes, Sir John Clerk of Pennycuik, William Clerk his brother, Dr Clerk and Provoft Lindfay of Edinburgh.

† Ramfay, at this period, occupied the fhop prefently poffeffed by Mr Creech, at the eaft end of the Luckenbooths, and fold and circulated books. Here, the wits of Edinburgh ufed to meet, to amufe themfelves with the intelligence of the day, or with literary occurrences. Among thofe, who frequented his fhop, was Gay, in his occafional vifits to Edinburgh, whom the late William Tytler Efq. recollected defiring Ramfay "to explain to him, many of the Scotifh expreffions of the Gentle Shepherd, and which Gay faid, he would communicate to Pope, who was a great admirer of that paftoral." Gay was defcribed by Mr Tytler, as "a little peafant looking man, with a tye-wig."

For the Scots Magazine.

STRICTURES ON MR LAING'S DISSERTATION ON THE POEMS OF OSSIAN.

FROM perufing the *Examination of Mr Laing's arguments againſt the authenticity of Oſſian's poems*, in your Magazine, I have been induced to look into Mr Laing's diſſertation itſelf; and ſeeing the futility of his objections, I have been led to trouble you with the following ſtrictures, which I would never have attempted, had the ingenious author of the *Examination* continued to follow Mr Laing throughout the whole of his diſſertation.

THE *Examination*, I think, contains full and direct evidence, that virtue, heroiſm, gallantry, hoſpitality, and humanity, may belong to the early ſtate of ſociety; and that "An utter ignorance of the *arts of life*," (applied to the Celts by Mr Laing) is even more compatible with ſuch virtues, than a more complete knowledge of thoſe arts:—witneſs the early ages of Greece and Rome, when every virtue flouriſhed, till, with the knowledge of the *arts of life*, they degenerated into cruelty, rapine, injuſtice, and the violation of every virtue. The gallantry and continence of Scipio were virtues of an early age, while the infamous rapes of Proculus* were committed in a much more advanced ſtate of ſociety. In ſhort, it is evident from hiſtory, that the Romans became more barbarous, in proportion as they became more civilized, or better acquainted with the arts of life. Diodorus Siculus, Lib. v., ſpeaking of the early Britons of his time, ſays, "Their manners are ſimple, and far removed from the perverſity of ours."—Yet the ſame Britons, in the days of Gildas, after the arts of life had been introduced by the Romans, are deſcribed by him as the moſt profligate and villainous of mankind. (Gild. in initio.) Indeed, the golden and heroic ages have always been celebrated in poetry. When nations begin to emerge from the hunting and paſtoral ſtate, and become acquainted with trade, money, and the luxuries of life, then honour, generoſity, gallantry, and other virtues give way to covetouſneſs, cowardice, and every vice; and the period may, perhaps, one day arrive, when even the bravery and hoſpitality of the Highlander, handed down from the Oſſianic age, may ceaſe and be no more.

MR LAING, in his diſſertation, refers us to what he calls an *unanſwerable argument*, in his firſt volume p. 44.—where he ſays, "The Celtic muſe would perſuade us to aſcribe to their early manners, a civilization inconſiſtent with *an utter ignorance of the arts of life*;—an uniform heroiſm unknown to barbarians;—a gallantry which chivalry never inſpired;—a humanity which refinement has never equalled; and that before their advance to the ſhepherd ſtate, they poſſeſſed a correct taſte, a poliſhed diction, a cultivated

* Vide Flav. Vopiſc. de Proculo.

tivated and ſublime poetry, enriched with the choiceſt images of claſſical antiquity, and intermixed with all the ſentimental affectation of the preſent times."

Now, had Mr Laing, before exhibiting this ſtricture, conſidered the authorities quoted in the *Examination*, the general voice of hiſtory, the ancient poetical productions of the eaſt, while ignorant of Greek and Roman literature;—had he looked into Raynal's account of the manners of the ſavages of Canada, equally ignorant of the arts of life, he would have found them as Raynal has it, "Obliging, diſintereſted, ſerious, fond of independence, benevolent and humane. They diſcovered their benevolence by taking great care of widows, orphans, and infirm people; and by ſharing their proviſions with the unfortunate and diſtreſſed. They ſhewed their hoſpitality by keeping open, by day and by night, their huts, and tables, to travellers and ſtrangers, &c." Nay, had he only peeped into the preface of his friend Pinkerton's diſſertation on the origin of the Goths, he would have diſcovered a full and complete proof of the fallacy of his unanſwerable argument. Nay more, he would have found the Goths, before their knowledge of the arts of life, or even of letters, ſpeaking almoſt in the identical language of Oſſian. "Favour juſtice, (ſays Theodoric,) employ courage in the *defence of innocence*, that amid the crimes of other nations, you may ſhow the virtues of the Goths."—"Do you imitate our Goths, whoſe courage in battle, can only be equalled by their domeſtic modeſty." "Let the wars of other kings be crowned with the ſpoils and ruin of captured cities. It is our purpoſe, with the help of God, ſo to conquer, that our ſubjects ſhall only grieve, that they acquired our protection ſo late." "This is the praiſe of the Goths, to preſerve inviolate the laws of humanity, &c."

The above was the diction of an unlettered Goth to his ſecretary; and it will not paſs unobſerved, that it breathes ſimilar ſentiments to thoſe of the unlettered Oſſian. We have many beautiful and ſentimental Perſic and Indian poems, by authors unacquainted with the Greek and Roman claſſics—muſt theſe too be forgeries? Mr Halhead gives us the following tranſlation of an ancient Schanſcrit poem. "A good man goes not upon enmity, but is well inclined towards another, even while he is ill-treated by him: ſo, even while the ſandal tree *is felling, it imparts to the edge of the axe its aromatic flavour.*" There is not perhaps, a finer ſentiment to be found in the writings of Greece and Rome, in all Oſſian—nay, not in the ſentimental affectation of the preſent times. Yet, upon Mr Laing's principles, this too muſt be a forgery of Halhead's, and he muſt be indebted to St Matthew (chap. v.) for the ſentiment.

As to the heroiſm unknown to barbarians, I need only quote Ælian, (Lib. 12. cap. 23.) as engliſhed by Dr Smith. "Of all the nations in the world, the Celts are the foremoſt to encounter dangers. In this, they are encouraged by thoſe ſongs that are compoſed in honour of ſuch as fall bravely in battle. They reckon it ſuch a diſgrace to fly, that often they will not ſtep out of a houſe falling or on fire. Many of them will not remove even from the flowing of the ſea, but ruſh armed againſt the fury of the waves, brandiſhing their ſwords and ſpears, as if they could terrify and wound the billows." This, though ſomewhat caricatured, fully evinces a heroiſm, beyond what chivalry could poſſibly inſpire. It equally proves, their early acquaintance with poetry; and the fame of their bards is

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confirmed by the Roman writers, from Cæſar downwards.

As to the poetry of Oſſian being enriched with the choiceſt images of claſſical antiquity, and intermixed with the ſentimental affectation of the preſent times; weak men, who can barely imitate, muſt naturally favour this objection. Their acquirements being all from others, and having no original genius of their own, they cannot poſſibly conceive how ſuch poems could have been produced, without the aid of the ancient claſſics, and ſo *ex re certiore*, impute them to the preſent times. Men of genius, however, and thoſe acquainted with the hiſtory of human nature well know, (in the language of Dr Smith*) "That true poetry is confined to no time or place. It is the offspring of nature, and extends as wide as her dominions. It is the genuine language of every feeling of the human heart, when ſtrongly agitated by any emotion or paſſion."

THE ſun of genius is confined to no ecliptic. It may illuminate the bards of the weſt, the ſcalds of the north, the poets of the eaſt, as well as the *Bards* of the Greeks. The book of nature is open to all, and has been ſo in all ages. It is written in an univerſal language, and ſo can be read by a Celt, a ſavage, a Grecian, or a Roman. Love too has been ever omnipreſent, and in men of genius of every age and clime, it has always produced grief, joy, and enthuſiaſm, the fruitful ſeeds of poetry and muſic. A Homer, or an Oſſian, may therefore, ariſe in any country or period.

INDEED, the moſt elegant and ſentimental poets lived in the more early ages, when the arts of life were little known. Of this, Horace was fully ſenſible, as in Epiſt. I. of lib. 2. he ſays, "Græcorum ſunt antiquiſſima quæque ſcripta vel optima." The hurry and buſtle attending buſineſs, and the purſuit of gain, in an advanced ſtage of ſociety, are inimical to the Muſes, who have ever been the moſt attached to the paſtoral, hunting, and warlike ages. This, Dr Gillies, in his hiſtory of Greece, has remarked, and when ſpeaking of the old Grecian bards, he ſays, "Their inimitable productions were ſo far from *advancing by a gradual progreſs to perfection, that the moſt ancient* are by univerſal conſent entitled to a juſt *preference*."

BESIDES, the Gaelic language, as every body in the leaſt acquainted with it muſt know, is of itſelf truly poetical, and ſpeaks out, pathetically, the paſſions and emotions of the human heart; nor has it any occaſion to reſort to the ſentimental affectation of the preſent times. In ſhort, we may ſay of it, what the Abbé Raynal ſays of the Canadian tribes, equally ignorant of literature, that "Their ſoul expreſt what their eyes ſaw; that their language pointed natural objects in *ſtrong colouring*; that the *boldeſt metaphors* were familiar to them in *common converſation*; and that their public ſpeeches were *full of images, energy, and pathos*." This paſſage not only exhibits a picture of Oſſian's poetry, but is a ſort of proof of its authenticity, by totally ſubverting Mr Laing's *unanſwerable argument*.

THIS much I have, perhaps unneceſſarily, added to the *Examination*. I mean now to go on, and to ſift every other objection offered by Mr Laing. He reduces his *numerous detections*, hiſtorical and critical, under eight general heads.

I. *Roman Hiſtory of Britain.*

MR LAING, who is no antiquary himſelf, ſtill continues implicitly to follow Pinkerton, and begins with telling

* Ancient Poems, p. 249.

telling us, that the Highlanders originated from Ireland, which nobody acquainted with authentic hiſtory will eaſily believe. Indeed, were we to credit the *Leabhar Droma Sneachta*, quoted by Keating, that Seth, the ſon of Adam, with three of his nieces, daughters of Cain, firſt peopled Ireland before the flood, which Ciocal re-peopled about a hundred years after; the preſumption certainly is, that not only the Highlands, but the whole of Britain, with the continent of Europe, were peopled from Ireland. Mr Laing may credit theſe annals as he pleaſes, but I believe the bulk of mankind will rather join with Sir James Ware, and the beſt of the Iriſh hiſtorians, in believing, that nothing of their hiſtory can be depended upon, previous to the days of St Patrick, who firſt taught them letters; and, when their moſt authentic annals only begin. Mr Laing is, however, right in ſaying that the name of *Scots* was firſt appropriated to the Highlanders, as ſhall afterwards appear.

As to the hiſtory of the Iriſh population of Argyle, and the æra of it, we have nothing but nonſenſe and fiction. O'Flagherty tell us, that Crimothen, the king of Ireland, tranſported an army hither, to aid the Caledonians againſt Agricola; *Beda*, that Reuda firſt brought over the Scots from Ireland to Dalriada; *Richard*, that it was not the Scots that Reuda brought over, but the Picts, anno 170. Nennius ſays, that the Scots came hither from Ireland in the days of Brutus; and, that it was not Reuda that held Dalriada, but *Hiſtorith Iſſorim filius*. Richard tells us, that the Scots came over in 320, *ductu Regis Fergufii*. Keating, that it was one Eacha that brought them over. Giraldus Cambrenſis, who ſearched the Iriſh annals, ſays, they were brought over by the ſix ſons of Mured, king of Ulſter. Joſceline, that it was Eanus, the ſon of Fergus. Tigernicus, that it was Fergus, the ſon of Erc, who brought over the Dalreodians in 498. Uſher, Lloyd, and Stillingfleet ſay, that they came over in 503. Whitaker follows Richard, and brings them here in 320. Walker in 254, along with Fingal. O'Conner in 258, with whom Mr Laing agrees, becauſe Mr Pinkerton does it. All of equal fabulous authority.

We learn, with more certainty, from Tacitus, that, in Agricola's time, while the Caledonians remained unconquered, notwithſtanding the force of a Roman army of three or four legions at leaſt, with auxiliaries; yet at the ſame period, *one legion*, and a *few auxiliaries*, were deemed ſufficient to have conquered all Ireland, *debellari obtinerique Hiberniam poſſe* *. Now, this was little more than 100 years before Mr Laing's ſuppoſed Iriſh invaſion. Nay only 49 years previous thereto, Severus, as Dio tells us, loſt no leſs than 50,000 men in an expedition againſt the Caledonians, and about two years after, within 47 years of the invaſion, the Maiatæ compelled Caracalla to patch up a diſhonourable peace with them for money.

Now, no perſon of common underſtanding, can poſſibly believe, that in 258, a few years after Caracalla, the great Caledonian nations were invaded from Ireland, totally deſtroyed, and their names entirely loſt. Mr Laing ſays, that "the Iriſh invaders in the next century, occur in Marcellinus, under the deſignation of Attacotti and Scoti, a *new* people unknown to Ptolemy." And he might have ſaid the ſame of the Picts. Had Ptolemy, who gives us a geogra-

* At this very period, Galgacus cut off a whole legion of the Romans, vid. Tacit. de vit. Agricola.

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phical deſcription of Great Britain and Ireland, about 46 years preceding the invaſion, found the Scoti in Ireland, it would have afforded ſtrong evidence, that they came from thence; but, Ptolemy's utter ignorance of them, with the circumſtance of their being firſt mentioned as in Britain, joined too with the ſingular fact of the Highlanders ſtill retaining the more ancient name of the iſland, *Albion*, and calling themſelves *Albanach*, not Scotch or Iriſh, afford ſtrong preſumptions that they really are the deſcendents of the original Gael, that firſt peopled the iſland; and, that the names Picti, Scoti, and Attacotti, were new names impoſed upon the Caledonian tribes, from the like adventitious circumſtances that produced the names of *Alamanni* and *Slavi* upon thoſe of *Germani* and *Sarmatæ*.

And this becomes ſtill more evident, from the way that Marcellinus notices the Scots and Picts. He had formerly ſpoken of them in the time of Conſtans, in the books now loſt; and again, ad ann. 360, (Lib. 20. cap. 1.) ſays, "When the barbarous nations of the Scots and Picts in Britain, breaking the peace agreed on, (*rupta quiete condicta*,) had waſted the country in the neighbourhood of the *marches*, and fear had ſeized the Roman provinces, already wearied out by repeated ſlaughter, Cæſar wintered at Paris; but, being diſtracted with various cares, could not go to aſſiſt the Britons, as we formerly mentioned, was alſo the caſe with Conſtans." He here ſpeaks of them, not as invaders or new comers, but as a people of the iſland, having the ſame boundaries, and making the like incurſions that their predeceſſors did, under the name of Maiatæ and Caledones. It was ſolely the change of name, that furniſhed the idea of their being of foreign deſcent. The Iriſh graſped at it; and, having the vain wiſh to appear as engaged with the Romans, gave out that the Picti, Scoti, and Attacotti, were all from Ireland.

(*To be continued.*)

ON NOVELS AND ROMANCES.

Concluded from page 474.

AMONG thoſe novels which have obtained a degree of celebrity beyond what they appear to deſerve, "Caroline of Lichtfield," a tranſlation from the German, may be mentioned. In this performance a reader of even *common* underſtanding would find little, it is preſumed, to reward him for the fatiguing trouble of travelling through three or four volumes, and it would not be eaſy to diſcover how *any* reader could find amuſement in ſuch a work, did we not know that every novel, however trifling, is well received, provided it be made to contain a tale of love. No matter if the ſame ſtory, with little variation, have been told a thouſand times, it will ſtill come recommended when love, the tender paſſion of love, is the ſubject! It is, therefore, to a recital of the feveriſh ſalutes of thoſe perſons who are made to act the part of lovers, and to a detail of all that ſoft nonſenſe which follows, and which

which paſſes under the name of love, that authors are indebted for the circulation of their crude effuſions. Accordingly, the preſent volumes ſtand highly recommended. We have love in every page; and whether we conſider it as a paſſion or as a diſtemper, the effects here ariſing from it are ſufficiently varied and extended. "All the bliſs and agonies of love" are repeatedly deſcribed and dwelt on. Few there are of the characters, indeed, who do not know—who do not feel—at leaſt twice—that

——— "Soft pleaſures and tormenting woe,
From the ſame ſource at the ſame moment flow!"

The doctrine of La Bruyere, and other old-faſhioned philoſophers, is thus, it may be obſerved, entirely contradicted. They maintained, and poſſibly it was ſo in their days, that people loved only once, as the affections that ſucceeded were more under command. But, in our time, the *belle* paſſion, ſo *neceſſary* to exiſtence, is happily no longer the ſame; for lovers now only mourn a diſappointment a *reaſonable* time, and live to experience, again and again, the delectable ſenſations of love!—The palpitations, the tremblings, the faintings and the convulſionary throbs of the heart!

The effect produced by works of this kind, however, are trifling, it may be ſaid, when compared to the miſchief which is occaſioned by the peruſal of ſome others. The ſilly unmeaning fictions relating to love may, indeed, fill the mind with romantic notions, and give a diſtaſte for the affairs of life, as has already been mentioned; but they will ſeldom, it is believed, vitiate the morals, or corrupt the heart. This is reſerved for works of another character: works in which theſe ſtories of gallantry and of love are attempted to be enlivened by a language the moſt indecent and improper, and where the purpoſe of the author ſeems evidently to be, to cheriſh into a flame paſſions which Nature, of herſelf, is ſufficiently able, at all times, to keep alive without the aid of ſuch meretricious arts. The authors of volumes of this nature will, it is apprehended, be found among thoſe worn-out debauchees, who love to contemplate ſcenes they are no longer capable of ſharing in; but it is greatly to be regretted, that ſo many of the young and innocent of both ſexes, ſhould be ſo readily expoſed to the evil tendency of lucubrations proceeding from ſo polluted a ſource.

It will hardly be neceſſary to enumerate thoſe which are thus diſtinguiſhed by their dangerous and baneful principles. A well known volume of memoirs, and its author, a Mr Cleland, cannot, however, be overlooked. This work, it may confidently be ſaid, has hardly ever been ſurpaſſed in the wickedneſs and profligacy of its views: and the contrition of its author, who reſided in the weſt of England, was no leſs remarkable; for, during the laſt years of his life, according to the newſpapers of that time, he ſuffered the deepeſt mental affliction, ariſing from a conviction of the irreparable and incalculable injury he had done to ſociety.

Among the number juſt mentioned, we may likewiſe be allowed to place the production of "*The Monk*," by Mr Lewis, M. P. and on which a few ſtrictures will now be offered.

Two ſtories, related in alternate chapters, but conjoined in ſome degree at the cloſe of the volumes, form what is called "The Monk." That only, however, which properly comes under the title of the work, it will be neceſſary to conſider; and, of it we may be allowed firſt to obſerve,

ſerve, that it is a ſtory which cannot find place among thoſe that are known to poſſeſs a *negative* merit; wherein, if little be found to admire, nothing appears, at the ſame time, to call for ſerious blame; neither can it be numbered with thoſe in which the intentions of the author are equivocal; where, amidſt many improper alluſions, we find ſome great example of juſtice exerciſed, or ſomething of a moral diſcovered, although detailed in language the moſt indelicate. So far removed from theſe, or any of a ſimilar nature, is the work in queſtion, that, after allowing ſomething of merit in point of ſtyle, we may, without the imputation of prejudice, venture to aſſert, that all the faults and immoralities aſcribed to novels will be found realized in the Monk: murders, inceſt, and all the horrible and aggravated crimes which it is poſſible to conceive, appear in every chapter, and are dwelt on with ſeeming complacency, without any apparent intention of advantage to the reader by ſuch a recital.

The truth of theſe obſervations will, it is preſumed, appear by attending to the fundamental parts of the ſtory.—The hero of the tale, brought up in a cell, and early inured to the rigid diſcipline of the monaſtery, is a ſtranger to every vice, and never knew of an unlawful indulgence of paſſion. Formed in this ſchool, he diſtinguiſhes himſelf by the zealous fulfilment of every religious duty; and renders himſelf remarkable, at the ſame time, for the ſtrictneſs and ſeverity of his moral conduct. His ſanctity, his knowledge, and his eloquence, become ſo conſpicuous, that he is elected ſuperior of the order, and at length is the object of the admiration of all Madrid. Such was the youthful Ambroſia, when every temptation, every allurement, is unavailingly preſented by the devil, in human form, who had become envious of the popularity which his eloquent harangues had gained him among all ranks of people. But it required Virtue herſelf to ſhake his well regulated mind: his latent paſſions could only be blown into a flame by firſt yielding to the gratification of the moſt pleaſing and honourable feelings that can fill the human breaſt—gratitude to the preſerver of his life, and a wiſh to ſave, in his turn, the life of one who is about to fall a ſacrifice for his ſake: motives that cannot fail powerfully to ſecond deſires which Nature never meant ſhould be eradicated. To theſe incitements are likewiſe ſuperadded, the reiterated importunities made by the ſilent eloquence of love, aided by beauty, and the irreſiſtible faſcinations of female excellence. All theſe concurring, it will not be wondered a dereliction from virtue is induced: a dereliction that led to all the crimes which followed.

If we can at all underſtand the author, he means to hold up the character of Ambroſia to the abhorrence of his readers; to excite a fixed diſguſt for the crimes which are committed; and likewiſe to exemplify, that neither the moſt unfeigned piety, nor the moſt ſtern virtue, are ſufficient to exempt from temptations, or that their poſſeſſor will be enabled to reſiſt ſuch temptations. But ſurely theſe views cannot be effected, or even promoted, by the preſent ſtory. As has already been remarked, an example can only be uſeful which has a mixture of good and ill, and is of ſuch a nature, at the ſame time, that we can make an eaſy approach to it, by conceiving that we ourſelves are expoſed to ſuch cauſes as lead into a ſimilar ſituation; no benefit can, therefore, be derived from the contemplation of characters that are either ſuper-human, or are ſo diſtorted, as ſcarcely to preſerve a human feature: And, as a triumph

in this caſe, when aſſailed by ſuch powerful and irreſiſtible incentives to vice, would be more than human, ſo pity, and not exultation, is demanded at the puniſhment for crimes, which all the energy and ſtrength we are capable of exerting, could not enable us to oppoſe ſucceſsfully. Where then is the moral, or the uſeful leſſon, held up in this work? None ſuch, it is believed, will be found. On the contrary, it has a tendency to familiariſe the imagination with crimes the moſt hideous and unnatural, and to diſcourage the practice of virtue, by leſſening the confidence which every man ought to entertain of his own ſtrength of mind.

Of the character of Ambroſia the ſame may be ſaid as of the Œdipus of Sophocles. When a man is precipitated, not by any fault of his own, into the greateſt miſery—When he is led, by a blind fatality, to the commiſſion of the moſt horrid deeds, a recital of them will ſeldom awaken virtuous feelings, or give riſe to a tender ſympathy in our breaſts for the ſufferer.

But to conclude—It is no leſs difficult to ſpeak with temper and moderation of the production in queſtion, than to diſcover the author's motives for laying before the public a ſtory ſo indelicate and improper—ſo improbable and abhorrent. Beſides, no degree of unity appears; on the contrary, the whole ſeems to be a maſs of the moſt extravagant and horrible conceptions, from the time when the devil, under the ſemblance of a young and beautiful female, completes the ſeduction of Ambroſia, until he flies away with him from the priſon of the inquiſition, and afterwards, by fixing his claws in the bare ſcalp of the poor deluded monk, daſhes him againſt a rock! Throughout the whole of this loathſome ſtory the author dwells with ſeeming pleaſure on the horrid and monſtrous catalogue of ſupernatural crimes and enormities which his two heroes, Ambroſia, and the devil his loving coadjutor, enter into the commiſſion of, and which it is utterly impoſſible for a reader, we would believe, of the ſmalleſt ſhare of ſenſibility, to contemplate for a moment without ſickening.—What then would be our ſurpriſe, were we to underſtand, that this work has been read by a young and beautiful female, on whoſe every feature, ſit modeſty and virtue? We could not eaſily believe, that the lips which ſeemed deſtined only to give utterance to the dictates of a heart, pure as the pious veſtal's, would enquire of others, if they had read the Monk? It is ſurely to be regretted, that youth ſhould be expoſed to the baneful influence of ſuch works—works which theſe valuable repoſitories, circulating libraries, diſſeminate with unceaſing induſtry.

Without mentioning the productions of a Sterne, a Mackenzie, or a Goldſmith; a Smollet, or a Fielding,—there are ſome volumes, however, that muſt be reſcued from the contempt which the rational mind is diſpoſed to beſtow on works of fancy; and which will, on the other hand, always be read with pleaſure, and with no inconſiderable ſhare of advantage to many readers. At the head of theſe, we may be allowed to place the works of Richardſon, D'Arblay, &c.—Authors, who poſſeſs ſo much merit, as to entitle them to be mentioned with reſpect, but not with ſuch adulatory praiſe, as to admit that they poſſeſs, above all others, the beſt knowledge of the human heart; or that their writings contain ſo many virtuous principles, as to ſanction their being made the theme of pulpit eloquence.*

Broughton Place,
April 28. 1802. } W. W.

* *Vide* Moir's Diſcourſes.

For the Scots Magazine.

LIFE of FRANCOIS DE SALIGNAC DE LA MOTTE FENELON, ARCHBISHOP & DUKE OF CAMBRAY.

THE ſplendid actions, which rivet the attention of the many on the tale of the hero; and the ſurpriſing incidents, by which the mind is hurried along with the ſtory of the adventurer, ſeldom occur in the hiſtory of an author. It is to the thinking and contemplative accordingly, to thoſe who have been delighted, inſtructed, or bettered by their writings, that the biography of the learned afford moſt pleaſure. Our favourite author, we conſider as our friend; and the pleaſure, which we derive from an account of his life, reſults from the gratification of a curioſity, which is grafted on affection, eſteem, or gratitude. In the reflections which occur in his works, we mark, or think we mark, the characters of that mind from which they proceeded. By this, however, our curioſity is excited rather than gratified. We are anxious to diſcover how far the author and the man co-incided.

In the works of no author are the principles of the heart from which they flowed more juſtly unfolded, than in thoſe of Francois Salignac de la Motte Fenelon. He was the ſon of *Pons de Salignac, Marquis de Fenelon*; and *Louiſe de La Cropte*, ſiſter of the *Marquis de St Abre*; and was born on the ſixth day of Auguſt 1651, in the caſtle of Fenelon in *Perigord*. Remote from thoſe ſources of corruption, where, too frequently, the tender mind contracts an incurable bias to depravity, he ſpent the firſt 12 years of his life, at his father's ſeat in the country. Here was formed that heart, which, to be loved, needs only to be known; and here was foſtered that genius, whoſe praiſe will be ever aſſociated with his name.

OF the early part of Fenelon's life, little is known; and then indeed, little, any way remarkable could occur. At 12 years of age, he was ſent to the univerſity of *Cahors*, to begin his ſtudies; and afterwards, from thence to Paris, to finiſh his education, under the care of his uncle *Antoine*, Marquis de Fenelon, Lieutenant in the King's army. This nobleman was poſſeſſed of great underſtanding, exemplary piety, and ſignal bravery.* Under one, in whom the father was found in the uncle, the talents of the young Fenelon expanded, and were matured; and with ſuch an example of every virtue, his heart was endeared to goodneſs.

AT Paris, in the 19th year of his age, the Abbe de Fenelon preached with general applauſe. What the worthy Marquis felt on this occaſion, the fond and virtuous parent may conceive; but even he could not deſcribe. The affection of this

* Ramſay's life of Fenelon. p. 9.—Edit. Lond. 1723.

good man, however, was tempered with prudence, and his piety with diſcernment. To ſecure his youthful charge againſt the dangerous effects of applauſe or inexperience, his uncle induced the Abbé de Fenelon to obſerve for ſeveral years, that ſilence in public, which might be accompanied with improvement in private. Under Mr Tronſon, ſuperior of the ſeminary of St Sulpicius, he applied with redoubled vigour to the cultivation and improvement of his intellectual and moral powers. At the age of 24, he entered into holy orders. "He aſſiſted," ſays his friend and biographer,* "in the moſt laborious parochial duties, and thought nothing below him in a miniſtry, where the loweſt office is a dignity too great for man."

At the age of 27, he was choſen by *Mr de Harlay*, Archbiſhop of Paris, to be ſuperior to a community of women, who had lately been gained over from the proteſtant to the catholic faith. The manner in which he conducted himſelf in this ſituation, procured him a recommendation to the King, by whom he was nominated to conduct a miſſion to the coaſt of *Saintonge*, and particularly to the country of *Aunis*, for the converſion, as they term it, of the proteſtants.

It is well known, that, baniſhing that philanthropy, which, as brethren, every man owes to another, refuſing that liberty of enquiry; which is every man's natural right; and extinguiſhing that charity, which is the diſtinguiſhing characteriſtic and glory of the chriſtian name, the church of Rome has often ſent forth her miſſionaries, armed with the terrors of the ſword, and the horrors of devaſtation, under pretence of diſſeminating the goſpel of peace. Such was the barbarous nature of that miſſion, or rather military expedition, which Louis XIV. intended Fenelon to conduct. In youth, the ardour of enterpriſe is not often tempered with wiſdom, and that which is generally ſtiled wiſdom, when attained, is ſeldom any other thing, than a well-regulated ſelf-love; and when the favour of the great, the road to promotion in life, is to be acquired, how often do we ſee the deciſion of judgment influenced by the largeſs of ſelfiſhneſs! Rejecting with horror, the King's offer, in the circumſtances propoſed, the Abbé de Fenelon declared, that were the miſſion to be conducted with troops, he abandoned it for ever; but that if allowed to conduct it in his own way, he would undertake it. After ſome heſitation, this reaſonable deſire was at length granted; and the gentle treatment enjoyed in the territory to which Fenelon's miſſion extended, formed a ſtriking contraſt to the barbarity exhibited in the other quarters, to which that ſanguinary church, of which he was a member, had ſent forth her apoſtles. What we admire in this greatly good man, is not catholiciſm, but that which is ſubverſive of it. For cruelty alone can diſſeminate, and ignorance alone receive the true principles of the church of Rome. So much, indeed, ſeems to be granted by Ramſay himſelf, when he confeſſes, that "*this* method, in reality, did not produce ſo many haſty converſions, as did that of violence."

On the expiration of his miſſion, the Abbé returned to Paris, and waited on the King; after which, for the ſpace of two years, he no more appeared at court. His modeſty and diffidence were equalled only by his learning and virtue; but unhappily for the world, when the laſt are combined with the firſt, they

* Ramſay's life of Fenelon, p. 11.

they are generally ſo much neglected, as they ought to be valued. Such was the caſe with Fenelon. For though named to the biſhoprick of *Poitiers*, but having neglected to practiſe the arts neceſſary on ſuch occaſions, the nomination was cancelled before it was made publick.

About this time he became acquainted with the celebrated *Boſſet*, biſhop of *Meaux*, whoſe friendſhip he highly valued; and to whoſe inſtruction and advice, he liſtened with that docility and reverence, which are due from the inexperienced youth to the wiſdom of age. The Abbé de Fenelon was introduced to the Duke of *Beauvilliers*, among others in favour at court, by the Marquis his uncle. At the requeſt of this nobleman, he wrote his treatiſe on The Education of a Daughter; a book of very conſiderable merit, but which has never yet appeared in a proper Engliſh dreſs. The Duke of Beauvilliers, governor to the young prince, unlike thoſe mercenary and ſimoniacal diſpenſers of favour, by whom Fenelon's promotion had hitherto been retarded, unſollicited, recommended him to the King in ſuch terms, that he was immediately nominated preceptor to the Duke of Burgundy. He entered upon this new employment in September 1689.

In the conduct and iſſue of this new and important charge, his rare endowments, his high acquirements, and the depth and ſolidity of his judgment, attracted general attention, and merited univerſal applauſe. The character of the Duke of Burgundy, the change induced upon it by his preceptor, and the means by which it was effected, deſerve our attention, and merit imitation.

The talents of this prince were brilliant and ſubſtantial; but in early youth, they were ſhaded by many imperfections. Indulging a ſenſe of that dignity, in which fortune produces, the great, or courted by that fawning obſequiouſneſs, which is ever ready to ſtoop and cringe at the bare poſſibility of future favour, he ſoon diſcovered a temper, choleric, imperious, violent, haughty, intolerant. In his riper years, he was meek, gentle, compaſſionate; ready to confeſs a fault, prompt to forgive; eaſily moved by the tear of the wretched, eager to relieve the diſtreſſes of the unfortunate. It is evident, that to effect ſuch a change, uncommon ſkill and prudence muſt have been exerted.

Together with the Abbé de Fenelon, there were employed on this important charge, ſeveral others, all men of virtue and probity, whoſe object was not ſelf-aggrandiſement, or family promotion, but to ſtore with uſeful knowledge, and fortify with virtuous principles, the head and the heart of a youth, whoſe birth deſtined him to be the bleſſing or the ſcourge of millions. The moſt diſtinguiſhed of theſe, after Fenelon, were the *Abbé de Fleury*, the *Abbé d'Langeron*, and *Father le Valois*. Their plan was formed in concert, and purſued with ſteadineſs. They determined never to flatter their pupil; and when they had reaſon to be diſſatisfied with his conduct, never to ſcreen his faults, or alleviate his errors. Acting on this principle, the ſtyle in which they addreſſed him was the ſame, and the ſame the path in which they directed him. They taught him, that it was only by obedience, and the performance of his duty, that he could hope to enjoy their favour, but that by theſe he might expect more than their favour, their friendſhip.

In the conduct of Fenelon as a tutor, however, there was nothing harſh or forbidding. His firmneſs was inflexible; but the only pur-

pose to which it was applied, was to give effect to his gentleneſs. The puniſhments commonly inflicted in the education of youth, and which they have often too good reaſon to regard as the effects of revenge, rather than marks of affection, were never applied by this aimable preceptor. The principles, indeed, on which he proceeded, rendered corporeal puniſhment totally unneceſſary. The Duke of Burgundy ſtudied, not in conſequence of imperious command, but in obedience to a deſire of knowledge, which his maſters had always ſufficient ſkill, as well as inclination to excite. By a converſation upon which they had purpoſely entered, though to him apparently without deſign, he was prompted to read a hiſtory, to examine a map, or reaſon on ſuch ſubjects, as were ſuited to his years, and his progreſs in ſcience. A ſtory, a dialogue, or a fable, in which the moſt celebrated characters of ancient or modern times were introduced, and in which were conſpicuous the amiableneſs of virtue, or the turpitude of vice, was choſen according to circumſtances, to inform his underſtanding, and improve his heart. With this object in view were compoſed, "The Adventures of Telemachus," "A brief account of the lives of ancient philoſophers," and "The Dialogues of the Dead."

The means employed for correcting the violent temper of the young prince do no leſs honour to his preceptor, than the ingenious methods uſed to lead him to the improvement of his mental powers. When guilty of a fault, which it would have been improper to paſs unnoticed, his picture was drawn in a fable, or his error was corrected by delicate railliery. When ſwayed by humour, or controuled by paſſion, he was viewed by his inſtructors with marked pity and concern; and by their command, was approached by his attendants in melancholy ſilence, till, perceiving himſelf abandoned by all, and left to vent his humour without compaſſion, he acknowleged his error, and aſked pardon for his fault; for the moſt ample and humble acknowledgements were the only condition of forgiveneſs. To accuſtom their pupil to this open ingenuouſneſs of mind, his inſtructors uſed to acknowledge, and to blame themſelves for any thing they might chance to do amiſs in his preſence; and thus render their very imperfections ſubſervient to his improvement. And, according to Fenelon's own teſtimony, in order to accuſtom him to the duty of a friend, in obſerving, on certain occaſions, a judicious ſilence, they made him their confident in matters of real importance.

Such was the plan of education, which Fenelon ſo ſucceſsfully carried into practice. The radical principles were ſketched, and well illuſtrated by our immortal countryman Locke,* about the ſame time; and of late years, in that elegant and excellent work on "Practical Education," by Edgeworth. It is evident, that it is only in private tuition, that the plan can be adopted; but in ſuch caſes, it is recommended by the moſt powerful arguments. Then indeed comes the

> Delightful taſk to rear the tender thought,
> To teach the young idea how to ſhoot,
> To pour the freſh inſtruction o'er the mind,
> To breathe th' enlivening ſpirit, and to fix
> The generous purpoſe in the glowing breaſt.†

In the character of Fenelon, diſintereſtedneſs formed a ſtriking feature. Of this, as well as of the in-

* In his "Familiar Letters on Education."

† Thomſon's Seaſons, Spring. 1149.

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attention of mankind to modeſt merit, nothing can be a more ſtriking proof, than that, while he remained ſix years at court in diſtinguiſhed favour, the only benefice he enjoyed was a ſmall priory, reſigned for him by his uncle, the biſhop of *Sarlat*. Louis XIV. at length (1694) beſtowed on him the abbey of *St Valery*, apologiſing at the ſame time, for beſtowing a favour ſo ſmall, and ſo late. Such is the account given by the *Chevalier Ramſay*, who lived in the cloſeſt intimacy with him, during the laſt five years of Fenelon's life. By an anecdote related by *D'Alembert* in his *Eloge* of *Fenelon*, it would appear, that he was likewiſe then *Almoner* to the King. The anecdote deſerves to be preſerved. "*Father Seraphine*, a capuchin," ſays *D'Alembert*," a miſſionary more zealous than eloquent, was preaching before Louis XIV. The Abbé de Fenelon, then *almoner* to the King, was at ſermon, and fell aſleep. Father Seraphine perceiving it, abruptly interrupted his diſcourſe, calling out; "Wake that ſleeping Abbé, whoſe only apparent motive for coming here, is to pay court to the King." "Fenelon," continues D'Alembert, "liked to relate this anecdote, and with real ſatisfaction, praiſed the preacher, who had ſhewn ſo much apoſtolical liberty; and the king, by whoſe ſilence it was approved."

Fenelon had been admitted member of the *Academie Francoiſe* in 1693. It was about this time, that his "Dialogues on Eloquence," and his "Letter to the French Academy," were compoſed. He there lays down the true principles of eloquence, ſhews that the ſublime muſt be ſought in ſimplicity, and endeavours in this, as in all his works, to render pleaſure ſubſervient to virtue, and to recal the joys

——Of ancient uncorrupted times,
When 'twas to follow nature was the mode."

In a few months after the Abbey of St Valery, the Archbiſhoprick of Cambray fell vacant. To this rich benefice, Louis nominated Fenelon. But ever nicely ſcrupulous in what he conſidered his duty, he at firſt declined the advantageous offer, ſtating the incompatibility of the duties of his dioceſe, with the education of the prince. The King, on the other hand, ſhowed him, that, as the education of the Duke was nearly finiſhed, he might perform alternately, the functions of the prelate, and the duties of the preceptor; leaving in both, what could not be accompliſhed by himſelf to be performed by thoſe who were under him. He conſented on condition, that he ſhould ſpend nine months of the year in his dioceſe, and the other three with the prince. Though urged by the King to retain it, he reſigned the Abbey of St Valery, together with the priory given up to him by his uncle, the biſhop of Sarlat. Such conduct in the newly created Archbiſhop of Cambray, as was natural to expect, was univerſally applauded by the unbiaſſed, and as generally blamed by the intereſted. "You are going to ruin us," ſaid the Archbiſhop of *Rheims* to him, upon hearing of this practical diſapprobation of holding pluralities. *

Thus in 1695, was at laſt rewarded, that merit which had long courted concealment. Hitherto Fenelon had been happy, becauſe contented, and contented, becauſe his enjoyments flowed from another ſource than earthly greatneſs, and were quite independent on the caprice of fortune. Now high in favour at court, and poſſeſſing revenues which rendered him independent, or (a thing which was more congenial to

* Eloge de Fenelon par M. D'Alembert.

his ſoul) which enabled him to extend his liberality, and with it, the principles from which it flowed; his care was conſcientiouſly to perform his duties, and (to uſe more awful language) "to walk with God."

But how myſterious are the ways of Providence! When fortune has profuſely ſcattered her toys, and mortals have graſped them as real bleſſings; when fancy has decked the landſcape with gaudy colours, and promiſed that its attractions ſhall be as durable as they are charming, in a moment, the lowering ſky may belie our hopes, and the pointed thunder blaſt our joys. Fenelon was ſoon diſgraced, and the oſtenſible reaſon of it was his defence of *Madame Guion's* principles.

This lady had maintained opinions, which were alternately approved and condemned. The religious tenets which ſhe maintained were publiſhed in a ſmall volume, entitled, "The Short Method," and ſuch principles as were deemed peculiar to herſelf, were comprehended under the term Quietiſm. The term was not new. A fanatical ſet in the Greek church in the 14th century, had been ſtiled Quietiſts. *Michael de Molinos*, a Spaniſh prieſt, had revived their principles in a treatiſe, which he publiſhed in 1675, under the title of "The Spiritual Guide." * In defence of Madame Guion, who had embraced many of the principles of Molinos, Fenelon wrote his "Maxims of the Saints." All that the Archbiſhop deemed eſſential to his view of the ſcheme, he profeſſes to be contained in the following extract from one of his letters. "There are," ſays he, "but two things I inſiſt upon, which make up my whole doctrine. The *firſt* is, That charity is a love of God *for himſelf*, independent of that happineſs, which is to be found in the enjoyment of him. The *ſecond* is, That in the ſpiritual life of the moſt perfect ſouls, it is charity which goes before, and leads and animates all the virtues, and directs their ſeveral acts." * Such was the declaration of his ſentiments on the day before he finally left Paris. The attainment of that love, which is here inculcated, is, indeed, impoſſible, and is therefore not required. The grand incentives to holineſs and virtue, laid down in ſcripture, are *gratitude* and *hope*; we are required to "love him who firſt loved us;" and in proſpect of the ſame reward, to "be followers of them, who through faith and patience, are now inheriting the promiſes."—While that refined chriſtian love, then, which is recommended by Fenelon, like the virtue inculcated by the Stoics, is above the reach of humanity, we muſt confeſs, that whatever leads to an approximation to either, has an excellent tendency to enoble and elevate the ſoul; but to teach men, that either is eſſential is to damp their joys, as well as to demand impoſſibilities.

Such, however, was the oſtenſible cauſe of the Archbiſhop of Cambray's overthrow, of which it was thought proper here to give a brief ſtatement. After many attacks † and defences, in all of which, he

* Gregory's "Hiſtory of the Chriſtian church." Cent. 14. ch. 3. and Cent 17. ch. 3. and Moſh. Eccles. Hiſt. vol. 4.

* Letter addreſſed to the Duke of *Beauvilliers*, dated, Paris, Auguſt 3, 1697. Ramſay's life of Fenelon, p. 94.

† It is with regret, that I ſtate, that Fenelon's moſt virulent, as well as moſt diſtinguiſhed, and, I muſt even add, moſt inſidious perſecutor, in the whole of this affair, was the celebrated, and at that time, aged, Boſſuet, biſhop of Meaux.

eminently

eminently displayed how much that love for which he contended, regulated his own conduct, his cause was referred to the Roman see; and he was denied the privilege of appearing there in person, though in a case, (if truth were the object,) in which all might depend on the sense of a word, or the meaning of a sentence. After the cause had depended 18 months; it was proposed to dismiss it, and at the same time, to issue "An apostolical decree, establishing certain canons, relative to internal and spiritual religion." But fortunately for the *infallibility* of his *holiness*, the cardinal *Casa Nata* observed, that such a decision *might create a misunderstanding between Rome and France!* Justice and interest were now opposed, and every one allows, that in such a case, the pope knows infallibly the part to be acted. By a brief, dated March 12. 1699, Pope Innocent XII. condemned the "Maxims of the Saints." *

But how comes it that a monarch, who had raised a man virtuous and loyal, to the greatest eminence, should now exert all his influence to effect his ruin, and lay injunctions on the Roman see to that purpose? This is a query which naturally suggests itself to the mind; but to which the mere statement of the fact will never be deemed a satisfactory answer.

THERE are few who have not heard of *Madame de Maintenon*, in every sense, the mistress of Louis XIV. Possessed of the most unbounded influence over the French monarch, she flattered herself with the hope of being one day raised from an infamous and criminal intercourse to the summit of her wishes, the throne of France. Provided she gained the consent of Louis, she gave herself no concern about that of the church, which also was necessary. Her discernment, however, pointed out Fenelon as one exception. She endeavoured to gain upon him by indirect methods; and it was while this project was on foot, that he was created Archbishop of Cambray. She succeeded in gaining the conditional consent of Louis. *Father la Chaise*, the King's confessor, would be glad, she thought, of such an opportunity of ingratiating himself with her. He told the King, however, that it was too nice a point for him to decide, and referred him to M. Cambray as a more able casuist, promising at the same time, to observe the most profound silence. *La Chaise* disclosed the affair to Cambray: "What have I done, father," replied the Archbishop, "that you should ruin me? But no matter, let us go to the King." No sooner had Fenelon entered the King's presence, than he threw himself at his feet, imploring his Majesty *not to sacrifice him*. The King promised that he would not—Suffice it to say,—Fenelon acted with probity. The hopes of *Madame de Maintenon* were blasted; the ruin of the prelate was meditated; and we have already seen the methods by which it was effected. †

* That the pope was convinced of the heterodoxy of this sentence, is evident from two circumstances: 1st, Though urged by the enemies of Fenelon, to condemn all that he had written in defence of his *Maxims of the Saints*, he peremptorily refused: though these books contained the same doctrine more fully and clearly explained. 2dly, The five examinators who refused their vote against Fenelon, three were afterwards made cardinals, *Rodolfic*, Archbishop of *Chietti*; *Gabrielli*, and *Sperelli*.—Life of Fenelon, p. 128.

† For a more particular account of *Madame de Maintenon*, and of this whole affair, vide *Guardian*, vol. 1. Nos. 46, 47, 48.

IN

In 1697, he was baniſhed,* and his friends deprived. Here we behold this great man the ſacrifice of virtue, becauſe the enemy of turpitude. But ſtill this venerable man proved, that to be virtuous is to be happy.

Juſtum et tenacem propoſiti virum,
Non civium ardor prava jubentium,
Non vultus inſtantis tyranni
Mentit quatit ſolida.
Si fractus illabitur orbis
Impavidum ferient ruinæ. †

Fenelon bore the whole with the moſt compoſed ſubmiſſion. "I renounce," ſaid he, "my own judgment, to conform to that of our holy father the pope. ‖ On hearing ſuch a ſentiment from Fenelon, we are led to pity the weakneſs of ſo much greatneſs; and to admire the integrity of the philoſopher and the chriſtian. Fenelon believed himſelf to be a catholic. The infallibility of the church, as lodged in popes, councils, or the univerſal conſent of her members (for there is great uncertainty among catholics on this point—they know they have it, but they know not where,) is a radical article. Freedom of enquiry is denied. For to enquire, ſay they, is to doubt, to doubt is not to believe, and not to believe is to be in a ſtate of damnation. It is eaſy to conceive how powerfully theſe crude dogmas may operate on the tender mind, when urged with the pretence of divine authority, and with the influence of parental endearment. From the reception of this tenet in early youth, and unqueſtioned in maturer years, proceeded Fenelon's acquieſcence in the deciſion of the pope. That he was ſincere, Ramſay renders indubitable: but how it is reconcileable with that liberality which ſhines ſo conſpicuouſly through his writings, and was ſo fully diſplayed in his general conduct, I pretend not to determine. Of that liberality however, there cannot remain a doubt. His Telemachus, and Dialogues of the Dead, are in the hands of every one. Inſtead of quoting from theſe therefore, I ſhall produce part of an advice given to a young prince, who, in 1709, ſpent ſome time at his palace.—"Liberty of thought," ſaid he, "is an impregnable fortreſs, which no human power can force. Violence can never convince; it only makes hypocrites. When kings take upon them to direct in matters of religion, inſtead of protecting, they bring it into bondage. You ought therefore, to grant all *a legal toleration*, not as approving every thing indifferently, but ſuffering with patience, what God ſuffers, and endeavouring to reconcile the miſled by ſoft and gentle perſuaſion.". * Of *Fra Paoli Sarpi*, the celebrated hiſtorian of the Council of Trent, Boſſuet ſaid, that "he was a Proteſtant and a Calviniſt under a friar's frock." Of Fenelon, we may perhaps with more juſtice ſay, that he was a Proteſtant in the church of Rome, and that though charity is incompatible with her principles, it may ſometimes be found in her members.

(To be continued.)

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* To *baniſh* a biſhop, means to confine him to his diocese. Vide *Eloge de Fenelon* par *M. D'Alembert*.

† Hor. Od. lib. iii. Od. 3.

‖ Life of Fenelon, p. 133.

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* Ramſay's life of Fenelon, p. 307.—D'Alembert, Eloge de Fen. p. 293.

For the Scots Magazine.

ON THE ORIGIN OF SACRIFICES.

SO intimately connected are religious and civil inſtitutions, that their ſtability depends upon the mutual aſſiſtance they derive from each other. The beſt ſyſtem of laws, without religious ſanctions to enforce their obſervance, would be too feeble to ſtem the torrent of vice, which would ſoon burſt forth, and ſweep away in its progreſs, the beſt of human comforts. But when we take a view of ſociety in all its various forms, and perceive the number of rites with which religion has ever been encumbered, frequently unneceſſary, and ſometimes ridiculous, we become anxious to diſcover the ſources from which they derived their origin. Some, we know with certainty, originated from the ignorance and depravity of man; others, from the expreſs command of heaven; while the origin of others is wrapt up in obſcurity.

To this laſt claſs, ſacrifices may be referred, reſpecting the origin of which, two different theories have been adopted; the one aſcribing it to God, and the other to man. The ſupporters of the latter theory, endeavour to explain it upon different principles. Of theſe, one claſs, following the opinions of their leader Spencer, maintains, that ſacrifices originated from ignorance, a *ruditate gentium*, as it is called by that celebrated writer, in his book De Legibus Hebræorum. He ſuppoſes, that men in the early ages of the world, being in a ſtate of ſavage ignorance, believed the Deity to be poſſeſſed of a nature and diſpoſition ſimilar to their own, and therefore, preſented offerings to him, to propitiate his favour, and avert his indignation, and alſo as a recompence for the kindneſs and protection they received: that when ſacrifices had multiplied, and had been groſsly corrupted, in order to put a ſtop to the progreſs of this corruption, and to prevent them from being offered unto idols, God reduced them within fixed bounds, and adopted them into his own ſervice; though he did not approve of them as good in themſelves, or as proper rites of worſhip.

ANOTHER claſs of thoſe who ſupport the ſame theory, among whom Biſhop Warburton is the moſt diſtinguiſhed, maintains, that ſacrifices originated from the natural ſentiments of the human mind, and from the antient mode of converſing by action in aid of words. "The ſentiments," (the learned biſhop ſays,) "which nature and reaſon excite in every man's breaſt, towards the author and ſupporter of our being, are ſimply theſe: gratitude for good beſtowed; application to him for good ſought or wanted; and repentance for, and deprecation of crimes committed." From theſe principles operating by expreſſive ſigns, he deduces the practice of ſacrifice, in all its various forms, as it obtained in the antient world.

This theory is plauſible, and ſupported with much ingenuity and learning. On this account, both of the ſchemes, which have been juſt now mentioned, are preſented to our view in their moſt favourable aſpect: ſtill, however, they both ſeem liable to unſurmountable objections. Without attempting a refutation of theſe objections, I ſhall endeavour to ſhow, that the theory which aſcribes the origin of ſacrifice to the expreſs appointment of heaven, is the more rational and conſiſtent, and, at the ſame time, to invalidate occaſionally, the arguments of my opponents.

1. That ſacrifices are of divine origin, will appear from the nature of the rite itſelf. It conſiſted in preſenting an offering to God, to conciliate his favour, or avert his indignation. Theſe motives, independent of revelation, would, from the beginning, influence men to the performance of religious duties. That the voice of nature would direct to gratitude, and the ſenſe of guilt ſuggeſt the neceſſity of ſatisfaction, is beyond all doubt. But that nature would direct to ſuch methods of expreſſion, is highly improbable. Is it poſſible, that men could ſuppoſe, that fruits and animals could be acceptable to him, to whom belong all the fruits of the earth, the fowls of the air, the fiſhes of the ſea, and the cattle upon a thouſand hills? Could they ſuppoſe, that the Sovereign of the univerſe ſtood in need of bread to ſtrengthen, and wine to gladden his heart; or that, like earthly ſovereigns, he could be bribed by a profuſion of gifts? Could it ever enter into their minds, that an immaterial Spirit would be gratified by ſuch offerings? The ſuppoſition is abſurd, and derogatory from the Divine Majeſty.

The abſurdity is ſtill more ſtriking, in offering a ſlaughtered animal; in endeavouring to pleaſe the Creator by mangling his creatures; and in performing an action cruel in itſelf, and contrary to the natural feelings of the mind. Dominion over the creatures, was, indeed, granted to man, but no authority to tyranniſe over, and abuſe them. Such a conduct was calculated to make men dread the vengeance, rather than hope for the favour of their Maker. The idols of the nations; the falſe gods before whom their deluded votaries bowed with reverence, might be pleaſed with ſuch offerings as theſe. They might, as was generally thought, be gratified with the fumes that aſcended from the burning victim. But men of the leaſt underſtanding, might ſurely preſume, that the ſacrifice of prayer and praiſe; of a pure heart and a good life; would be more acceptable to the great Creator. This is a ſacrifice, which even the wiſer of the heathen, brought up in the tenets of a religion corrupted by the groſſeſt ſuperſtition, had the diſcernment to prefer; a ſacrifice, the want of which, they did feelingly deplore. "Who, of all mankind," (ſays a heathen poet,) "is ſo ſtupidly credulous, and ſo fooliſh, as to think, that the gods can be delighted with ſuch a preſent of bones, gall, and blood, which a hungry dog would ſcarcely touch." Such an opinion could only proceed from corrupted and miſtaken notions of the divine nature.

Now, if we attend to the time when we have the firſt accounts of ſacrifice, we will at once perceive, that this could not be the caſe; that the notions of men, reſpecting the nature and perfections of the Supreme Being, muſt then have been accurate and pure. It was in the days of Cain and Abel, when their parents were both alive, and when the world was yet in its infancy. It was before idolatry was

introduced, and before ſuperſtition had debaſed the ſentiments of men. They had lately received their religion from God himſelf; they were the ſupports of it in their generation; and were entruſted with the care of tranſmitting it in purity to their poſterity; on which account, perhaps, as well as others, God prolonged their lives to a great extent. They were likewiſe diſtinguiſhed for their piety, and for the rewards which it obtained. We cannot therefore ſuppoſe that Abel, in thoſe times of primitive ſimplicity, would ſacrifice an innocent animal to God, without his expreſs appointment.

II. We are told in the fourth chapter of Geneſis, that "Cain brought of the fruit of the ground, an offering to the Lord: And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof; and that the Lord had reſpect to the offering of Abel, but not to that of Cain." This diſtinction was ſo obvious, as greatly to irritate the mind of Cain, and probably proceeded from ſome viſible ſign communicated by God; for, in after times, we are informed, God teſtified his acceptance of the ſacrifice, by ſending down fire from heaven to conſume the victim. By with-holding this ſign from Cain's offering, he might indicate his diſapprobation of it, and excite in Cain that diſcontent with which he was filled. The defect of Cain's offering unqueſtionably conſiſted, not in the offering itſelf, but in the diſpoſition of the offerer. Now, had ſacrifices been of human invention, at that early period, they could not have been performed with a bad diſpoſition. For, if they were a teſtimony of gratitude, they muſt neceſſarily have proceeded from a grateful heart; or, if they were expreſſions of other feelings of the mind, they undoubtedly ſuppoſed the exiſtence of theſe feelings. It is true, when a practice is eſtabliſhed by authority or cuſtom, and ſanctioned by general uſage, many may comply with it from very improper motives; but, if voluntary, and of late origin, none will comply, but ſuch as are convinced of its propriety and uſefulneſs. If ſacrifices then were an expreſſion of gratitude, they ſuppoſed the offerer to be poſſeſſed of gratitude; if they were regarded as a mean of expiating ſin, they ſuppoſed the offerer ſenſible of his ſin, and anxious to have it taken away. Thus, upon the ſuppoſition of ſacrifices having been a human invention, we cannot explain the reaſons, for which the ſacrifice of Cain was rejected by God. But, if we ſuppoſe theſe to have been of divine origin, the difficulty immediately vaniſhes. Abel might obey with alacrity and pleaſure the command of his Maker, while Cain performed, with reluctance and diſcontent, the ſervice which he was afraid to neglect.

III. It may be obſerved farther, that we find ſacrifices offered to God from the beginning; and that, inſtead of checking the practice, while yet in its infancy, he kindly accepted of the offering of Abel, and other righteous men. Nay, we find him expreſsly commanding Abraham to offer up his ſon Iſaac, for a burnt offering; and that, in the Jewiſh ritual, which was wholly the inſtitution of God, the laws relating to ſacrifice occupied a very conſiderable part.

Keeping in view theſe facts, let us ſuppoſe, for a moment, that ſacrifices were of human origin. We will be neceſſarily led to this concluſion, that the Supreme Being ſanctioned a practice which proceeded from ignorance and error, with reſpect to himſelf; a practice big with ſuperſtition, and ready to diffuſe over the world a ſyſtem of bondage and of miſery; that men, being determined to follow their own

ways, the Almighty not only tolerated their errors, but adopted them as his own appointment, and delivered them to the Iſraelites to be the rule of their conduct, in their religious ſervices. The abſurdity of this concluſion is ſo apparent, as to require no comment. Granting, therefore, that men, in the early ages of the world, were ignorant of the true nature and character of God, ſtill it might be proved, from the facts juſt now ſtated, that ſacrifices could not be of human origin.

IV. A FOURTH argument in ſupport of the divine origin of ſacrifices, may be drawn from the diſtinction that obtained between clean and unclean animals, in the early ages of the world. This diſtinction had been eſtabliſhed and underſtood in the time of Noah; for, God commanded him to take of the clean and unclean, without ſpecifying to what claſs any particular animal belonged. Now, there is nothing in the nature of animals themſelves, to lead to ſuch a diſtinction. The quality of their food is indeed very different, ſome living upon animals, others upon vegetables; but, that the diſtinction betwixt clean and unclean, did not proceed from hence, appears from this circumſtance, that to the claſs of the unclean were referred animals that lived upon every kind of food, whether animal or vegetable. Neither could it proceed from ſome animals being more agreeable to the palate than others, for we find animals claſſed with the unclean, which could by no means be conſidered as unpalatable. Equal, if not ſtronger, objections apply to the ſuppoſition, that it proceeded from their uſefulneſs, and from the ſervices they performed to man. And to ſuppoſe, that in this inſtance, men were guided by mere whim, is altogether unreaſonable, and could never account for that uniform and marked diſtinction which was eſtabliſhed among the lower animals; and, ſince at that time, fleſh does not ſeem to have made a part of human diet, it could proceed only from the appointment of heaven, eſtabliſhing a difference betwixt thoſe animals which were proper to be offered in ſacrifice, and thoſe which were not.

V. IF to theſe arguments, we add the univerſality and uniformity of the practice, extending itſelf over almoſt every country, where the children of men had fixed their abode, our theory will derive additional ſupport. Had the rite been of human origin, we might have expected that the mode of performing it, would have been as varied as are the taſtes and ſentiments of men. Inſtead of burning, we might, in ſome places, have found them boiling the victim. Inſtead of fowls or quadrupeds, we might have found them ſacrificing fiſhes, of which there is only one ſolitary inſtance recorded by Herodotus. Inſtead of confining themſelves to fruits and live animals, we might have found them preſenting pearls and precious ſtones, as a more valuable gift to the Author of all things.

No practice indeed has been more corrupted than that of ſacrifices. This circumſtance, however, does not invalidate the truth of the general propoſition we have been attempting to eſtabliſh. For, upon the ſuppoſition that ſacrifices were of divine inſtitution, and had been propagated by tradition through the various regions of the earth, it was natural, that in the progreſs of general corruption, this tradition ſhould likewiſe ſhare the common fate. Hence, we can account conſiſtently with our theory, how men came to uſe ſuch ſacrifices, as it was neither fit for the Divine Majeſty to accept, nor for reaſonable creatures to offer.

THE

THE inſtitution of ſacrifices might ſerve two different purpoſes:

1ſt, To exhibit the dreadful nature of ſin, and the puniſhment due to it, in ſuch a manner, as to make a deep and laſting impreſſion upon the mind.

2d, To direct the view of men to that great ſacrifice, who, by one offering, was to deliver them from death, and make atonement for the ſins of the world. When they ſaw the blood ſtreaming from the victim, and the laſt ſtruggle of departing life, the ſcene could hardly fail to produce recollection and ſerious thought. In theſe moments of ſolemn meditation, the ſins they had committed, and the puniſhment they had conſequently deſerved, would occur to their minds with full force. They would be led to contemplate with awe, the power and majeſty of the Great Creator, and to dread his diſpleaſure as the worſt of human ills. And, on the other hand, when they looked forward to the great atonement, of which their ſacrifices were a repreſentation, their belief in the divine goodneſs would be ſtrengthened and confirmed. They would adore, with gratitude, the plans of infinite wiſdom, and cheerfully devote themſelves to the ſervice of that Being, who tempereth ſeverity with mercy, and bringeth good out of evil.

THAT good men, in the early ages of the world, really had ſuch views, appears from the faith in which they are ſaid to have died. The object of their faith was, undoubtedly, the promiſe that God had given them, of a reſtoration to his favour, and to that immortality which had been forfeited by tranſgreſſion, by means of the great ſacrifice that was afterwards to be offered. Now, their belief in this promiſe ſuppoſes, that its meaning was underſtood, and that the method of their deliverance from the puniſhment threatened to tranſgreſſion, was revealed to them; otherwiſe, their belief would have been credulity, and not faith. Beſides, the ſacrifices under the law are called a ſhadow of good things to come; we cannot ſuppoſe, therefore, that the faith of good men terminated in the ſhadow; hence, it muſt have had reſpect to the great ſacrifice, of which all others were only ſigns or ſhadows. Attending to theſe circumſtances, we cannot ſurely ſuppoſe, that an inſtitution, which ſo exactly repreſented the great ſacrifice that was afterwards to be offered, ſhould be merely a human invention.

THE principal objections which have been made to this theory, are the two following:

I. IT is ſaid, if ſacrifices had been appointed by God, the Scriptures would not have been ſilent concerning that circumſtance; eſpecially ſince we find Moſes carefully recording what God, and not nature, taught Adam and his poſterity.

THE ſilence of Scripture has furniſhed ſubject to many controverſies. But, in this caſe, we ought to conſider, whether the thing itſelf rendered it neceſſary that it ſhould be recorded. In the brief account of the creation exhibited by Moſes, we cannot expect a minute account of all the revelations and inſtructions, which God communicated to man. Thoſe only are related which were neceſſary for the information of poſterity. Even the appointment of the Sabbath, as a day of reſt, is expreſſed in ſuch a manner, as hath led ſome to maintain, that it was not inſtituted, till the giving of the law upon Mount Sinai. There are, however, ſtrong reaſons why the Iſraelites ſhould have been put in mind of the early inſtitution, and divine origin of the Sabbath, which do not at all apply to ſacrifices. It is probable, that the Hebrews during their reſidence in Egypt, paid little attention to the obſervance of

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the Sabbath; so that it became, in some measure, necessary to put them in mind of its first institution, that they might keept it holy, in memory of the creation.

But with regard to sacrifices, their conduct was very different. Instead of neglecting them, they had run into the opposite extreme. They had multiplied them to an unwarrantable extent, and made a practice calculated to serve the most valuable purposes, minister to the progress of idolatry and superstition. Hence it was necessary, only to reduce them within proper bounds, and to establish such rules, with respect to their performance, as might bring them to promote the ends they were originally intended to serve.

Several additional ceremonies too, might have been added by Moses, to preserve them from the infection of their heathen neighbours, and to keep them distinct from every other nation. On this account, it might have perhaps been improper to have acquainted them with the simplicity of the original institution of sacrifices. They might have murmured at the burden which was imposed upon them, and submitted with reluctance to the authority of their lawgiver. Their original institution, therefore, might wisely have been concealed from the antient people of God.

II. But the most powerful objection to the divine origin of sacrifices, is drawn from the express declarations of God himself. Thus, in the book of Jeremiah, vii. 12. we find the Most High thus addressing his people, "I spake not to your fathers, nor commanded them, in the day that I brought them out of Egypt, concerning burnt-offerings or sacrifices. And in the prophecies of Isaiah, i. 11. "To what purpose is the multitude of your sacrifices unto me; I delight not in the blood of bullocks, or of lambs, or of he-goats." These, and many other passages of scripture, have been brought by our opponents to prove, that sacrifices could not owe their origin to the Divine Being.

Were we to proceed upon this principle, we might exclude from our religious worship, all external observances whatever; and the whole Jewish ritual would vanish, like the baseless fabric of a vision, and leave not a trace behind. Besides, to suppose the Supreme Being offended at a practice, which he expressly enjoined, and condemning an institution, which he had lately established, is to suppose, that the Divine conduct is fluctuating and inconsistent. This apparent inconsistency, however, may be easily removed.

Every one of the least reflection must know, that religion properly consists in the performance of moral duties, which are perfectly distinct from external observances; that the latter are added merely to aid the weakness of man; and are only praise-worthy, as they are the genuine expressions of the feelings of the heart. Destitute of these feelings, they are of no avail. But if men, instead of using them as aids in their religious services, place upon them their whole dependance for acceptance with God, and make them serve as a substitute for moral rectitude, then they become sinful, and offensive to God. It is when viewed in this light, that he condemns and rejects them by the voice of his prophets. Thus, these two objections, when nearly examined, almost wholly disappear.

Upon the whole, it seems more probable in itself, and more analogous to the general course of things, to conclude, that a practice so universal, and so significant, was of divine, and not of human origin.

July 6. 1802. } Academicus.

DESCRIPTION of the SCENERY upon the RIVER YARROW in ETTERICK FOREST.

THE eſtate of Haining, the property of Mark Pringle, Eſq; lies in the immediate neighbourhood of Selkirk. The houſe, which was lately built, is large and elegant, and moſt delightfully ſituated on a terrace fronting the ſouth, which overlooks a lake about a mile in circumference. This piece of water is of an irregular triangular ſhape, having the building at its baſe. The ground riſes, partly by nature, and partly by art, from the edge of the water, which is perfectly free from ſwamp, excepting toward the upper extremity of the lake, where it is covered with reeds for a few yards from the margin. A gravel walk winds around the lake, which leads, in ſome places, under a canopy of overhanging branches, affording an agreeable ſhade. Groves compoſed of different trees, are planted over the riſing grounds, and the intervening fields afford the richeſt paſture to oxen, and a flock of that breed of ſheep, called *Mug*. The view from the houſe is very circumſcribed, but extremely agreeable, comprehending the length of the lake, and the woods and groves which adorn its margin. It is a proſpect, ſuch as this, that is congenial to the feelings of one, who ſeeks not ambitiouſly to embrace every gratification in his extenſive graſp, but who loves the ſequeſtered abode, and the domeſtic enjoyments which retirement affords,

—*Secura quies, et neſcia fallere vita.*

THE road up the Yarrow ſtretches, in a weſterly direction, from Selkirk through the grounds of Philiphaugh. The *haugh* grounds here are extenſive, and have given riſe to the names of ſeveral farms amongſt which they are divided, ſuch as Philiphaugh, Howdeanhaugh, Carterhaugh. In ſome places, theſe grounds are covered with alders, birches, and other trees; amidſt which, are ſcattered ſome cottages, the peaceful abodes of the peaſants belonging to the ſeveral farms. Indeed, the whole of this region, weſt of the town, is inexpreſſibly ſweet. In every quarter to which the eye is turned, romantic ſcenery preſents itſelf. The greateſt variety of contraſt occurs; a high, black, heathy mountain is ſkirted by an enchanting green vale, covered with luxuriant ſhrubs. On the other ſide of the river Etterick, riſes a hill of conſiderable height, green to the top; in the vicinity of which, ſtill flouriſhes a fragment of the ancient natural foreſt. The proſpect down the river, preſents a country abounding in corn fields; while, looking to the weſt, the moſt majeſtic groups of mountains tower behind one another.

ABOUT a mile weſt of Selkirk, the river Yarrow terminates in the Etterick, and here the ſcenery aſſumes a mingled character of grandeur and amenity, which by turns aſtoniſhes and delights every winding of the road, during five miles, introduces to view objects, which ſtrongly arreſt the attention and excite the livelieſt intereſt. Among theſe, the *Harshead* wood, a conſiderable

derable remnant of the ancient foreſt, is the firſt which occurs. It is compoſed chiefly of oaks, which are cut down as ſoon as the wood or bark furniſh a temptation, ſo that they are never allowed to grow to maturity; at preſent, the trees from the old roots are about ten or twelve years old; and, at a ſmall diſtance, have the appearance of a foreſt; the road winds through the middle of this wood, and in ſome places, the Yarrow is ſeen below, tumbling over fragments of rocks, which are ſtrewed along its bed. On the oppoſite ſide, is ſituated the villa of Bowhill, belonging to the Duke of Buccleugh; the houſe is ſurrounded with fine old woods, which magnify the effect of the Yarrow ſcenery. At the farther extremity of the *Harehead*, a noble landſcape opens to the eye, uniting in itſelf the ſublime, the romantic, and the pictureſque. The foreground conſiſts of ſome rugged knolls, which riſe from the edge of river, and are covered with copſewood; irregular groves of birches are ſcattered over the middle ground beyond which, the caſtle of Newark, now a majeſtic ruin, ſtands on an elevated peninſula; farther on, the ſmoke aſcends from the village of Yarrowford, and gives a mellowneſs to the dark woods of Hangingſhaw, which ly beyond; the remains of Hangingſhaw houſe exhibit an undefined ruin, ſtanding on the declivity of a hill, and the diſtance is compoſed of mountains of different tints, as they recede more or leſs from the eye. Several farm houſes and cottages are ſcattered over this region, ſome of which are viſible, and the ſituation of others is indicated by the curling wreaths of ſmoke, which aſcend from them. In the centre of this rich landſcape, ſtands the farmhouſe of *Foodybiels*, the birth-place, and lately the reſidence of Mr Mungo Park, the celebrated African traveller. If phyſical circumſtances had a powerful and deciſive influence in forming the mind, ſurely this ſpot ſhould have produced a gentle poet, whoſe heart was ſoftened, even to effeminacy, inſtead of a robuſt traveller, ardent upon dangerous enterpriſe, overcoming every fatigue, and braving every peril.

A little farther up the Yarrow, *Broadmeadows*, belonging to Charles Scott, Eſq; of Wool, is pleaſantly ſituated upon a riſing ground, which commands an extenſive and enchanting proſpect, both down and up the courſe of the river. Yarrowford, in the immediate vicinity, is a ſmall village, ſtanding by the edge of the water; and beyond, lies the eſtate of Hangingſhaw, formerly belonging to the late John Murray of Philiphaugh, in whoſe family was veſted the hereditary ſheriffſhip of Etterick Foreſt, until it was purchaſed by the Crown in 1748. This eſtate is now the property of Mr Johnſtone of Alva. The houſe, which was once extenſive, was burnt to the walls, and has never been rebuilt, although it is one of the moſt romantic ſituations for a country houſe which can be imagined. After paſſing the grounds of Hangingſhaw, the proſpect becomes more barren of beautiful objects—the woods vaniſh, the river is leſs picturesque, and the hills, though green, are naked, and inſipid. For two or three miles, the view is circumſcribed, and unintereſting, until winding round the brow of a hill, the road deſcends into an extenſive valley, covered with elegant farmhouſes and neat cottages, and ſurrounded at ſome diſtances, by an amphitheatre of hills of the freſheſt verdure. In this valley, ſtands the church of the pariſh of Yarrow, and contiguous to it, a very commodious manſe and garden.

On the farm of Wheathope, which lies a little farther up the river, are feveral huge cylindrical ſtones, placed on end at about the diſtance of a few ſhot from one another. Some of theſe have been overturned of late, in conſequence of the improvements in agriculture, a few are yet remaining, but it is difficult to know, for what purpoſe they were erected.

Leaving this ſequeſtered and delightful ſpot, and the polite hoſpitality of Mr Thomas Ballantyne of Wheathope, we proceeded farther upon the water, through a number of ſmall farms, which have been feued from the Duke of Buccleugh, as an experiment. How this plan has ſucceeded, and what effects have as yet reſulted from it, I had not an opportunity of accurately knowing. It would be needleſs to hazard a general opinion upon the utility of ſmall feus of land, as this would ſeem to depend, in a great meaſure, upon local and other circumſtances; where the ground is in an uncultivated ſtate, only weak efforts to improve it, can be expected from men who poſſeſs no capital. After maintaining their families, and paying the feu duties, the produce of their ſmall farms is nearly exhauſted; and perhaps it will be found, that the condition of a ſervant, upon a large farm, is, in no reſpect, leſs comfortable, than that of a petty feuer. The caſe, however, is much altered in a corn country, which is all reduced to tillage, eſpecially, if the means of improvement are eaſily procured. Upon land of this deſcription, divided into ſmall farms, there can be no doubt, that a greater number of families may be comfortably maintained, than if it were all under one tenant, and by following this plan, it is likely, that a number of ſtudies in the raiſing of markets, would be, in ſome degree, prevented.

About two miles farther up the river, the hills aſſume romantic ſhapes. They are generally green, eſpecially on the north ſide of the Yarrow, and have a peculiar ſweetneſs and amenity. Amongſt theſe, Mount Benger is the moſt conſpicuous, both in height and beauty; it is of a conical ſhape, is perfectly ſmooth, and poſſeſſes the richeſt verdure.

On the oppoſite ſide of the river, is the farm of Sindhope, which derives a picturesque character from a ruined tower, and ſome luxuriant old plane trees, which environ this melancholy monument of elder times. Beyond this place, the ſcenery does not ſurpaſs mediocrity, until the extenſive plain which contains the lake from which the river Yarrow iſſues, opens to the view.

(To be continued.)

To the Editor of the Scots Magazine.

Sir,

ALLOW me to requeſt of your literary correſpondents ſome biographical notices, concerning the author of a beautiful Ode on the approach of Summer, printed in a poetical miſcellany, called the Union 1753, and in Modern Poems, Glaſgow, by Foulis in 1776, of the laſt of which publications, Profeſſor Richardſon is ſuppoſed to be the Editor. It is ſaid, that the author of this Ode was at one period, of the univerſity of Aberdeen, and Mr Pinkerton ſtates, on the authority of Dr Beattie, that his name was Seton, Maitland's Poems, p. cxxxviii, but without being able to add any farther information concerning him.

It is fcarcely poſſible, that every memorial of ſo fine a poet ſhould be entirely loſt in ſo ſhort a ſpace of time, and it muſt certainly be in the power of ſome gentleman, attending the Univerſity of Aberdeen, to trace his name in the Album of the Univerſity, and at leaſt diſcover his parentage, even though none of his literary friends ſhould be ſtill alive. By inſerting this you will oblige

A CONSTANT READER.

OBSERVATIONS ON THE COMPLAYNT OF SCOTLAND,

BY THE EDITOR.

To the Editor of the Scots Magazine.

SIR,

PERMIT me to thank your correſpondent D. H. for his obſervations in your Magazine for laſt January, on the new edition of the Complaynt of Scotland, and to aſſure him, that the Editor will be highly gratified by the continuation of his ſtrictures. When the Editor arranged the inductive arguments which induced him to conjecture, that the Complaynt was the compoſition of Sir David Lindſay of the Mount, he could ſcarcely flatter himſelf, that his proofs would make the ſame impreſſion on the minds of his readers, as on his own. When a perſon engages in the comparative ſtudy of two authors, many minute circumſtances occur to him, and have a ſilent and imperceptible influence on his own judgment, which he finds himſelf utterly incapable of ſtating to another, who does not ſubject himſelf to the ſame proceſs of ſtudy. This was what I experienced in no common degree, in collecting my arguments concerning the author of the Complaynt; and, in attempting to ſtate the principal grounds of my opinion, which were numerous and multifarious, I found it extremely difficult to avoid ſpreading them over much more paper than they at preſent occupy. Many obſervations were likewiſe hazarded, more from the deſire of inviting liberal diſcuſſion, than from a conviction, that they were in their own nature unanſwerable. If ſuch a diſcuſſion were to throw any additional light on ſo obſcure a ſubject, though at the riſk of overturning the hypotheſis which I have endeavoured to ſupport, I am convinced, that no perſon would feel more gratified than myſelf. The man who can ſacrifice truth to vanity, deſerves the ſevereſt mortification, that the contempt of literary men can inflict, a mortification which envy ſeldom fails to make her votaries experience.

YOUR correſpondent ſeems ſtill to incline to the opinion of Mackenzie, that the Complaynt was compoſed by Sir James Inglis, and thinks, that this author might be a different perſon from the abbot of Culroſs, who was murdered in 1534, by the Baron of Tullialan. Now, though it is poſſible ſome other perſon of this name might exiſt in the period between 1531, and 1549, yet his

his exiſtence ought not to be preſuppoſed, till it be demonſtrated by ſome authentic documents. But the life of Sir James Inglis, given by Mackenzie, is confeſſedly founded on no documents whatever that we are acquainted with, and therefore, it is of no authority. Beſides, though Mackenzie ſays, that Sir James Inglis, on the death of James V. joined the French faction, in oppoſition to that of the Engliſh, yet he ſeems to identify the abbot of Culroſs with his Sir James Inglis, whom he relates to have died at Culroſs. Now, as we have ſaid, it can be proved that the abbot of Culroſs was murdered by the Baron of Tullilan, 18 years before the publication of the Complaynt of Scotland.

But your correſpondent farther objects, that the writings of Lindſay, contrary to the ſpirit of the Complaynt of Scotland, are in favour of the reformation. Of the force of this objection I was aware, when I compoſed the Preliminary Diſſertation of the Complaynt, and have accordingly ſtated, that at a period of ſuch eminent danger as that which ſucceeded the battle of Pinky, it could not be the object of a patriot to irritate any claſs of men, but rather to conciliate and unite every claſs of men in the defence of their country. It ſtill remains to be proved, that Lindſay though favourably diſpoſed to a reformation, was not a patriot, or was engaged in the Engliſh intereſt. In his future, he exhorts the eſtates to provide for war in time of peace, and mentions "the awld ennemeis of England."

But it farther appears to me, that the part which Lindſay took in the Scotiſh reformation, has been greatly miſunderſtood and miſtated. The expreſſions, that "Lindſay was more the reformer of Scotland than John Knox," and that "he prepared the ground, and John only ſowed the ſeed," are in the higheſt degree vague and unmeaning. It is very true, that Lindſay bitterly ſatirized the vices of the Scotiſh clergy, and the abuſes of religion; but ſo did the author of the Complaynt of Scotland; ſo did the lay writers of that period; ſo did the ingenuous Dunbar; and ſo did the more learned eccleſiaſtics in almoſt every country in Europe, for many centuries before that period. All theſe aſſiſted in preparing the ground, as Mr Pinkerton phraſes it, accommodating themſelves to the temper of the times, and to the manner of thinking among all virtuous and moderate men. The moſt virtuous and learned of the catholic clergy ardently deſired a reformation both in general morals, and in eccleſiaſtical inſtitutions, but they dreaded the effect of popular enthuſiaſm; and the tumultuous and riotous ſcenes which attended the reformation evinced, that theſe fears were not groundleſs. The Scotiſh reformation did not ſtart into exiſtence, as a compleat ſyſtem of religious doctrines and inſtitutions. It was modified by particular local and temporary circumſtances, as well as by the ſtate of the public mind. Many things were yielded to violence, and many were yielded to prejudice. But the particular eccleſiaſtical ſyſtem which was finally adopted, did not aſſume a definite form, till years after the death of Lindſay.

YOUR correſpondent D. H. likewiſe aſſerts, that had the Complaynt been the production of Lindſay, he could not have called it his firſt *Tractat*, when he addreſſed it to the Queen Regent. Now, had I ever ſuppoſed, that the Complaynt was publiſhed with the name of Lindſay, this objection would have had ſome force; but, on the contrary, I have expreſsly aſſigned various reaſons of political danger to ac-

count for its being originally publiſhed anonymouſly.

THOUGH from theſe reaſons, I cannot admit the validity of your correſpondent's objections to my hypotheſis concerning the author of the Complaynt. I am inclined to pay more deference to his opinion, concerning the author of the elegy on the Piper of Kilbarchan. For though the authorities of the ſtatiſtical account of Kilbarchan and Semple's hiſtory of Renfrewſhire, had not eſcaped my notice, yet I did not think them quite ſatisfactory at the time of publiſhing the Preliminary Diſſertation. On farther examination of the ſubject, I am inclined to think my opinion rather premature; but I am ſtill of opinion, that the ſubject requires and admits of illuſtration, and I ſhould therefore be highly gratified by any of your literary correſpondents who ſhould beſtow on it an accurate inveſtigation.

The mention of the elegy on the Piper of Kilbarchan, ſuggeſts the propriety of obſerving, that in this elegy, two ancient Scotiſh tunes are mentioned, which are denominated

" *Trixie* and *the Maiden Trace.*"

Trixie is moſt probable the original air of the ſatirical ſong

" *Hey trix, trim go trix, under the greenwode tree.*"

(ap. Dalyell's Scotiſh Poems, Vol. ii p. 191.)

"*The Maiden Trace*" may be referred to a ſtill higher antiquity, for there can be little doubt, that it is referred to in that ancient and curious poem "*Cockelby's Sow,*" quoted in the preface to the Complaynt of Scotland, p. 281.

" Sum trottet *Trax*, and Trenaſt."

AFTER theſe obſervations on the remarks of your candid correſpondent D. H. permit me to offer you ſome animadverſions on the ſtrictures of the Critical Reviewer for June, on the new edition of the Complaynt of Scotland. Inſtead of candidly appreciating the merits or demerits of the edition, my reviewer ſedulouſly ſtates a compariſon, not between the edition of the Maitland Poems, and the new edition of the Complaynt, but between my edition of the Complaynt, and the edition of that work which might have been given by the Editor of the Maitland Poems. It is evident, nobody could be ſo well qualified to ſtate this implied compariſon as the Editor of the Maitland Poems himſelf, and this Editor was Mr Pinkerton. The ſtile of this gentleman is admitted to poſſeſs a quality which is almoſt peculiar, and which accords extremely well with his manner of thinking; a manner, which is characterized more by energy than by originality. The ſtile of my Reviewer too is a little peculiar in its ſtructure, for there is an inveterate and indelible tinge of mannerism which adheres to the writings of ſome men; and this I doubt not, might excite ſuſpicions in the mind of a perſon who had ſtudied Mr Pinkerton's ſtile. However, though the Editor of the Complaynt may be at a loſs for the name of the antiquarian and hiſtorical Reviewer in the Critical Review, common fame is at none. But waving this, I cannot help declaring, that as a Tiro in Scotiſh antiquities, I feel highly flattered in being compared to ſuch a literary veteran as Mr Pinkerton; and after having thus made my acknowledgements, I ſhall proceed to offer a few animadverſions on the ſtrictures of the Reviewer.

THE Critical Reviewer aſſerts that the firſt idea of a republication of the Complaynt of Scotland was ſug-

ſuggeſted by the Editor of Poems from the Maitland manuſcript, London, 1786. The aſſertion could only be dictated by ignorance or vanity; for Lord Hailes, the Editor of the Bannatyne Poems, had, in the year 1770, declared, that the perſon who ſhould give a claſſical edition of Inglis's Complaynt, would perform an acceptable ſervice to the public. The ſame ſpirit of appropriation is diſplayed in terming the aſſertion, that one Wedderburn was the author of the Complaynt, *the opinion of the Editor* of the Maitland Poems. No doubt, it is the opinion of that Editor, but ſo far from being excluſively his, it is only the ſecond hand opinion of the compiler of the Harleian catalogue.

The Reviewer terms my reaſoning concerning the author of the Complaynt rather *groteſque*; I am obliged to him for uſing ſo gentle an epithet; and he aſſerts, that I ſeem to forget that Mackenzie's lives of the Scotiſh authors abound with the groſſeſt errors. This I certainly did not forget, nor can it be fairly inferred from any paſſage in the preliminary Diſſertation, but this is the general language uſed by the Reviewer, with regard to every perſon that differs from him in opinion. Mackenzie is not the leaſt converſant in the critical ſtudy of antiquities, and Herbert is a heavy plodding man, wholly deſtitute of common literary ſagacity. This is preciſely the ſtile of the Editor of the Maitland Poems, concerning any author ancient or modern, who may happen to be adverſe to any of his particular hypotheſis, though that very author may ſuddenly recover his authority and credit in a wonderful manner, if it appear, that he can be quoted in his own favour. Mackenzie and Herbert may both be dull plodding men, but ſurely neither genius nor ability is required to quote a title page correctly, when a perſon has the book lying before him; and the queſtion with reſpect to Mackenzie is preciſely, whether he was capable of copying a title page when he had the book lying before him: and this principle is equally applicable to the compiler of the Harleian catalogue. It is evident, that if the one could copy a title page, ſo could the other, and their two authorities are therefore to be conſidered as equal and oppoſite, till a perfect copy of the Complaynt be diſcovered.

The Reviewer adds, that the doubts concerning Sir James Inglis might have been done away by looking at Mr Pinkerton's hiſtory of Scotland; but what information could Mr Pinkerton's hiſtory have afforded, except the very paſſage of Leſlie's hiſtory which I have quoted in the Preliminary Diſſertation p. 13.; and and as I have quoted this very paſſage, it is idle to ſuppoſe, that I could ever have imagined, that the ſame Sir James Inglis, who was murdered by the Baron of Tulliallan in 1531, could be the author of the Complaynt in 1548.

In diſcuſſing the claims of Wedderburn to be reckoned the author of the Complaynt, I have ſaid, that the hiſtory of this perſonage was involved in great obſcurity, and I am ſtill of this opinion. Since the publication of my Diſſertation, it has been in ſome degree illuſtrated; neither however, by the Critical Reviewer, nor by the Editor of the Maitland Poems, if they be different perſons, but by the indefatigable reſearches of J. Dalyell, Eſq. Advocate, in the learned diſſertations, prefixed to his Scotish Poems of the ſixteenth century, 1801. This ingenious Editor has ſhewn, that there were three brothers of the name of Wedderburn, all of whom were addicted to poetry. James the eldeſt, about the year

1540,

1540, compoſed plays in the Scotiſh language, ſatirizing the general corruptions of religion in a tragedy on the beheading of John the Baptiſt; and attacking the catholics in particular, in a comedy, the ſubject of which was the hiſtory of Dionyſius the tyrant, both of which were performed at Dundee. Calderwood adds, that "he counterfeited alſo the coniuring of a ghaiſt." The ſecond brother being perſecuted as an heretic, retired to Germany, where he attended Luther and Melancthon. He wrote Scotiſh religious poems, and turned many obſcene ſongs into hymns. After the death of James V. he returned to Scotland, but on account of hereſy was again obliged to deſert his country, and retired to England, where he is ſuppoſed to have died about 1556. The third brother, who ſurpaſſed both the other two in learning, was vicar of Dundee, and likewiſe changed many profane ſongs into hymns, which were called "The Pſalmes of Dundie." He is likewiſe ſaid to have aſſociated with the reformers, and to have been connected with them at Paris. *Curſory remarks on "ane booke of godly ſangis."* p. 31—36. ap. SCOTISH POEMS OF THE SIXTEENTH CENTURY. This account of the Wedderburns certainly renders it more probable, if the ſubject be abſtractly conſidered, that the Complaynt of Scotland might be the production of one of the brothers; but we do not owe this information to the ſagacity or the reſearch of the Editor of the Maitland Poems. Beſides, the objection that has been urged againſt Sir David Lindſay, that he was a favourer of the Scotiſh reformation, applies with equal force againſt each of the brothers, till additional evidence be obtained. Nay, this objection applies even more forcibly to the Wedderburns than to Lindſay, for one of them was confeſſedly of the Engliſh faction, and died in exile in England.

My Reviewer terms the Preliminary Diſſertation of the Complaynt tedious, prolix, digreſſive, retrogreſſive, a chaos without any bridge over it, and which he ſhall never again attempt to pervade. It is true, this threat is very alarming, and the gentleman is certainly the beſt judge of his own intentions: I can only therefore congratulate him on the number of blunders he has detected in one peruſal. That it would reckoned tedious by perſons not converſant in thoſe minute pieces of information which it was intended to convey, I was well aware. But I was likewiſe aware, that there are many minute enquiries connected with Scotiſh hiſtory, that many perſons would be glad to ſee illuſtrated, though nobody thinks them of ſufficient importance to be the ſubject of a direct inveſtigation. On this account, I have occaſionally *digreſſed* into a collateral enquiry; but in this method of diſcuſſion, there is undoubtedly nothing which can fairly be termed *retrogreſſive*.

But the Diſſertation is likewiſe "a chaos without any bridge over it," and yet my Reviewer, like the devil of Milton, has made his way through it with impunity. He objects to me the want of diviſions and arrangement. I am ready to grant that my diviſions might have been more numerous, and my arrangement more clearly ſtated; but does he not reflect, that his favourite Greek and Roman claſſics always prefer a concealed arrangement to that open and numerical diſtribution of their materials, which palls curioſity, though it conduces to perſpicuity. But the Preliminary Diſſertation is not altogether defective in arrangement. Its two principal diviſions relate, the firſt of them to the author of the Complaynt, and the ſecond, to the

the ſubject of that work. The Diſſertation on the ſubject of the Complaynt, naturally divides itſelf into three ſections, according to the obvious diviſion of that work into three parts, which may be entitled, 1. The Complaynt of the author; 2. His Monologue; and 3. His Dream; and to each of theſe parts, it forms a ſpecies of running commentary. The ſubdiviſion of topics under each of theſe heads, ariſes naturally from that part of the work which it is intended to illuſtrate. But my critic is content to allow, that in the form of diſtinct notes, and reduced to half the length, my illuſtrations might have been rendered "ſomewhat bearable." Now, if we merely conſider the length, it is obvious, they would be rendered *juſt one half more bearable*; it is quite a different queſtion, whether they would have been rendered leſs tedious; for my Reviewer muſt be conſcious that it is poſſible to render a ſingle volume more tedious than half a-dozen.

I have ſtated p. 288. that I preferred the continuous form of a diſſertation to that of ſeparate notes, as giving a more compleat view of the ſubject, and affording an opportunity of exhibiting it in its different bearings, and relations to other ſubjects with which it may be connected. My Reviewer on the contrary, declares, that long introductions can be of no poſſible ſervice, as the various topics are utterly forgotten before arriving at the text; and politely concludes with roundly calling me a fool in Latin. "Dum vitant ſtulti vitia in contraria currunt." I have ſeen a treatiſe of Charpentier's, in which that learned man aſſerts, that there is a certain coarſeneſs of character, a want of delicacy, and an outrageouſneſs of invective, inherent in the very ſtructure of the Latin language, which inevitably infects thoſe who cultivate it. Now, to read the ſtrictures of ſome periodical critics, and even of ſome modern authors, what fine Latin ſcholars muſt not one imagine them to be. But literary queſtions are ſeldom decided at preſent by loudneſs of vociferation, or virulence of abuſe.

In order, however, to perceive the ſuperior advantage of our critic's ſyſtem of notes, let us for a moment advert to his favourite edition of the Maitland Poems, to which he ſo frequently and ſo fondly refers. In conſideration of the induſtry of the Editor, let us overlook his inaccuracy of quotation, eſpecially when he quotes the outſide of a book, inſtead of the inſide, as when he mentions the Romance of Sir Triſtram by Seult Labonde de Cornoalle, p. 67. who, inſtead of being an author, was the miſtreſs of the hero, and termed Iſeult la Blonde; in conſideration of his learning, let us overlook his ignorance backed by pedantry, as in his ſtrange explanations of common Scotiſh words from the Sulo-Gothic, and Icelandic, his ſearching Bleau's Atlas for the pariſh of Bowden, which may be found in any common Scotiſh almanac, his miſtaking the phraſe *burd alane* for a proper name, and his total ignorance of the ſtory of Hector of Harlaw, the agent in delivering up the Earl of Northumberland; in conſideration of his modeſty, let us forget his ſhameleſs defence of obſcenity, and for the ſake of his candour, let us paſs over his frequent boliſtering of impertinence with ſcurrility. He found Scotiſh antiquities a neglected harveſt field, and no doubt he reaped a plentiful harveſt, though he ſcattered much grain at random, and left many corners of the field untouched by the ſickle. But let us conſider how he has performed the duty of an editor, before his work be exhibited as a perfect ſtandard of its kind. He has publiſhed

364 pages of poetry, 143 pages of diſſertation, with 19 of preface, 160 of notes, and 20 of gloſſary. His diſſertations conſiſt ſo completely of extraneous matter, that they might with equal propriety be prefixed to any book of the kind, and in p. 390, he tells us, "I am glad now and then to relieve the reader and myſelf from the dryneſs of theſe explanatory notes." This dryneſs I believe, has never been doubted by any perſon who peruſed them, and it was the perfect conviction of this radical and incurable evil which firſt induced me to think of throwing my obſervations into the form of a diſſertation. In his diſſertation on the origin of Scotiſh poetry, there is ſcarcely a ſingle remark which can be applied to illuſtrate the poems to which it forms an introduction, and as few as poſſible in his liſt of Scotiſh poets. The appendix contains many valuable obſervations, many which are extremely inaccurate, and many more that have no relation whatever to the proper object of the publication. Yet with all theſe defects, and a moſt inſolent, intolerant, and pedantic ſtile, who is there that would deny to Mr Pinkerton the praiſe of extenſive information, of indefatigable reſearch, of wide erudition, and acuteneſs of obſervation? Let us grant all this to the Editor of the Maitland Poems, but let not his work be propoſed as a perfect model of its kind, a degree of praiſe to which it is ſo little entitled. If the labours of Mr Pinkerton, in the field of Scotiſh hiſtory and antiquities, have not been repaid with gratitude, he ought to recollect, that, in literary controverſy, the poſſeſſion of the moſt ample qualities of the ſcholar will never atone for the dereliction of thoſe of the gentleman. Arrogance and petulance, like virtue, are often their own reward. If he has been aſſailed by calumny, as my Reviewer likewiſe inſinuates, he ought to conſider whether this calumny has not been aſſiduouſly invited by the outrageous invective in which he has too frequently indulged.

But I am not yet done with my critic; the Complaynt he aſſerts is not printed as a claſſic, but in *fac ſimile* with all the confuſion of the original addition; and as if any doubt remained of his meaning, he adds "upon this plan, we might print the Greek and Roman claſſics, not with the elegance and clearneſs of modern typography, but in the confuſed manner of the manuſcripts." For this lumping obſervation, however, there is ſcarcely a ſhadow of truth. The Complaynt of Scotland is neither printed with the confuſion of the original edition, nor in the confuſed manner of manuſcripts. It is no farther a *fac ſimile* than as the pages of the new correſpond to thoſe of the original edition. The punctuation of the original edition is corrected, as likewiſe the marginal quotations of claſſical authors, which, in the original, were very erroneous. The orthography of the original, it is true, has been conſtantly preſerved, but typographical blunders have been conſtantly corrected. I have not ventured to fix a ſtandard of orthography, becauſe I am certain, that at that period, there was none in either the Scotiſh or the Engliſh language. Had I acted otherwiſe, I ſhould certainly have deſtroyed the value of the edition. Where then is the confuſion of which my Reviewer ſpeaks? If his words have any meaning, he has condemned me for having given *too correct* an edition of the Complaynt. Is not this the preciſe proceſs which has been obſerved in all the valuable editions of the Greek and Roman claſſics? But it is improper to compare the Complaynt to thoſe claſſics, which were compoſed when the orthography of

their

their reſpective languages was fixed; it ſhould only be compared to the Fragments of the twelve Tables, or to the *Fragmenta veterum poetarum Latinorum*. What is it then, which my Reviewer blames? Surely he had forgotten, that at the very commencement of his ſtrictures, he has declared, that the work is printed *in a neat and accurate manner*.

The Reviewer terms the opinion, that the fiſhermen on the eaſt coaſt of Scotland, are chiefly of Flemiſh and Daniſh extraction, a ſtrange one. I have no doubt it muſt appear ſo to thoſe, who adopt the hypotheſis of Mr Pinkerton. Strange as the opinion may be, there is no difficulty of eſtabliſhing it, both by an appeal to hiſtorical documents, and by the traditions of the people. Among theſe fiſhermen, the Buchan dialect is ſpoken in the the greateſt perfection, and with as much propriety in Fife and Angus, as in Murray and Buchan. But this queſtion is connected with the origination and diſtinctions of the different Scotiſh dialects; ſubjects, which I intended to have diſcuſſed in an additional diſſertation. An attentive examination of the ſubject for that purpoſe, convinced me, that there is no foundation whatever for ſuppoſing the Scotiſh language to be a dialect of the Icelandic or Scano-Gothic, but that on the contrary, whether we regard the derivation or the flection of words, it is more cloſely allied to the Saxon as a mother-tongue, than is the Engliſh itſelf. That the Engliſh contains more Daniſh or Icelandic words than the Scotiſh, will appear from collating and comparing the words in a common dictionary under any letter of the alphabet. The border and weſtern dialects of the Scotiſh are almoſt purely Saxon in their peculiar vocables. The eaſtern dialect of the Scotiſh contains numerous Daniſh and Flemiſh words, with a conſiderable mixture of Celto-Gaelic; but of the ancient Pictiſh dialect, of which we have heard ſo much, the Scotiſh does not exhibit a ſingle veſtige. On the contrary, *Penvahel*, the only word known to be Pictiſh, is obviouſly of Celtic origin.

So far had I written before I recollected, that my critic has ſeriouſly charged the learned and accurate Profeſſor Dugald Stewart, (vid. Review of Stewart's life of Robertſon, ap. Critical Review for July 1802) *with ignorance of literary hiſtory*. I am now convinced, I have loſt my labour. We have all heard with a ſmile, of ridicule being the teſt of truth, but I ſuppoſe we muſt ſoon expect to hear effrontery propoſed as its ſtandard.

Edinburgh, *July* 10. 1802. J. L.

LITERARY COINCIDENCE between the PERSIC and FLEMISH.

To the Editor of the Sco's Magazine.

Sir,

IN peruſing your Magazine for April, I was ſtruck with a remarkable coincidence between one of the Perſic apologues in page 332, and a ſtory I had lately read in a very old Flemiſh romance. Many perſons have expreſſed great ſurpriſe at the remarkable coincidence of the popular ſtories of the Eaſt and Weſt, even when no kind of intercourſe

can be traced as having exiſted between the nations among whom they are current. The Chineſe traditions agree with many of the ancient Grecian fables, and even with thoſe of Europeans. They have their Pigmies, their Cynocephali, and their Amazons. They repreſent their Pigmies as about three feet in height, and deſcribe them as addicted to agriculture, inhabiting caverns, and warring with cranes. They place their Pigmies in Lapland; their Cynocephali in Eaſtern Tartary; and their Amazons in the vicinity of Conſtantinople and Aſſyria; a poſition which coincides tolerably well with the ancient Thermodon, which the Greeks deſcribe as the reſidence of the Amazons. Mere coincidence of ſtory is however by itſelf leſs remarkable, than when it is conjoined with idiomatical phraſeology, as in the caſe I have noticed, in which the ſtory turns on the expreſſion "an animal with its head where its tail ſhould be." But let us hear the Flemiſh tradition.

"Howleglas departed from his maſter, and journeyed till he arrived in the town of Halvaſtat, where he took up his lodging in an excellent inn. Here he had not remained eight days, till his money was gone, and he was forced to intreat his hoſt to have patience, and he would ſatisfy him, both for the expences of himſelf and his horſe. Howleglas then having ſent a crier through the town to proclaim, that a man had brought a beaſt which reſembled a horſe, but which had its head where its tail ſhould be, tied his horſe by the tail to the manger, and went himſelf to diſtribute handbills through the town. Curious people flocked together to ſee ſo ſtrange a monſter, and Howleglas made them pay as they entered. The two or three hundred who entered firſt perceiving the trick, were amazed at his ingenuity; and kept ſilence, as Howleglas entreated them not to expoſe him. Every body therefore, hurried to the ſight, and thus Howleglas collected money to defray his expences, and departed from the city, making good cheer while it laſted."

This is rendered exactly from the romance of Tiel Uleſpiegle, which was tranſlated from the Flemiſh into French, and publiſhed at Rouen in 1634. The French name Uleſpiegle is a corruption of the Flemiſh *Ulen spiegel*, the glaſs of owls, or the mirror of folly. It was early tranſlated into Engliſh, under the name of Howleglas, and was very popular during the reign of Queen Eliſabeth, being enumerated in the catalogue of romances in Captain Cox's library, mentioned in Queen Eliſabeth's progreſs to Killingworth Caſtle, ap. Dugdale's hiſtory of Warwickſhire, p. 166. In the prologue of the French edition, the hero is ſaid to have died in the year 1350. The French tranſlator begs the excuſe of all perſons ſpiritual, or *corporeal*, i. e. temporal, noble or ignoble, ſeeing that the work is compoſed, not to depreciate the glory of God, to teach falſehood, or inſinuate malice, but ſolely to recreate wearied minds, and to prevent ſimpletons from being impoſed on by ſuch tricks in time to come. The romance of Howleglas affords a very unfavourable ſpecimen of Flemiſh humour; the adventures are of the coarſeſt and moſt ridiculous kind; and the character of the hero, as well as the compoſition itſelf, is a-kin to that of *The Scotiſh* or *The Engliſh rogue*, in the coarſe and vulgar pamphlets, ſo denominated, which are adapted to the entertainment of the loweſt claſs of readers. In a rough wooden vignette at the beginning, Howleglas is repreſented on horſeback with an owl and a mirror, as emblematic of his name. J.

LITERARY EXTRACTS

AND

NOTICES.

SKETCH OF THE HISTORY OF THE EPISCOPAL CHURCH OF SCOTLAND*.

THE eccleſiaſtical hiſtory of Scotland is involved in that chaos of error and perplexity, which marks the firſt ages in which Chriſtianity is ſaid to have ſpread its influence to the remoter parts of this iſland. At what period the goſpel obtained belief north of the Friths of Forth and Clyde is equally uncertain. Theſe points are not ſo properly the object of our preſent enquiry, as to bring in review the regular continuation of Epiſcopal church government in Scotland, through all the viciſſitudes of the reformation, revolution, and acceſſion of the houſe of Hanover, down to the final excluſion of the abjured family, and the extinction of all reaſonable hope of a reſtoration favourable to an uninterrupted ſucceſſion of our ancient race of kings.

The careleſs gaiety, eaſe, and voluptuouſneſs of the court of Rome during the pontificate of the learned and accompliſhed Leo X., were the forerunners of a great change about to take place in the minds of men; as much unlooked for, as its effects on the ſentiments, habits, and manners of the people were, by the church, in its then corrupted ſtate, to be dreaded. Early in the ſixteenth century, while the influence of literature was ſpreading in every direction, the unlimited ſway, in things civil, as well as eccleſiaſtical, which the clergy of every order to deed, without controul or regard exertcency itſelf, even in domeſtic concerns, left hardly a glimpſe of hope that a reformation in private life, far leſs in eccleſiaſtical affairs, could ever be accompliſhed, otherwiſe than by the miraculous interpoſition of heaven itſelf.

It is well known, that the ſale of abſolutions, diſpenſations, and indulgences, in the pontificate of John de Medicis, in order to recruit the exhauſted reſources of the apoſtolic revenue of Rome, led, though indirectly, to the great work of the reformation. The unequal diſtribution of theſe indulgences ſeemed the oſtenſible cauſe of precipitating the downfal of Romiſh ſuperſtition; and Martin Luther, an Auguſtine monk of Wurtemberg in Saxony, by unwearied diligence, addreſs, and courage, and protected by the arm of power, ſucceſſively oppoſed this ſcandalous ſyſtem, the centre of which was the Vatican itſelf. Meanwhile the buſineſs of the reformation was going on. In Germany it found many favourers: in England, the Pope's authority was not only called in queſ-

* From a Journey from Edinburgh through parts of North Britain, containing Remarks on Scotiſh Landſcape, and Obſervations on Rural Economy, Natural Hiſtory, Manufactures, Trade, and Commerce:—Interſperſed with Anecdotes, Traditional, Literary, and Hiſtorical, &c. By Alexander Campbell.

tion,

tion, but even the Defender of the Faith, our eighth Henry, had diſclaimed all connection with the court of Rome. His nephew too, James V. of Scotland, though then a mere ſtripling, having acquired reformed principles, through the tuition and converſe of Sir David Lindſay of the Mount, George Buchannan, and other reformers, rather encouraged than diſcountenanced the doctrines newly imported from the continent, reſpecting ſuch abſtract ſpeculations as at that period obtained; little aware that political ſentiments were involved in what ſeemed better calculated to amend the heart, and correct the judgment.

Cardinal Beaton, archbiſhop of St Andrew's, a man of deep penetration and unbounded ambition, foreſeeing the conſequences of religious innovation, oppoſed the new doctrines in every ſhape whatever, and perſecuted even to death the propagators of ſuch viſionary and novel ideas as appeared in the literary productions of the firſt reformers, ſome of whom had already been brought to the ſtake.

The firſt that ſuffered in the Proteſtant cauſe north of the Tweed was Patrick Hamilton, abbot of Ferne in Roſs-ſhire. This perſon imbibed at home a tincture of the new opinions, and afterwards, while in Germany, met with the chiefs of the reformation, Luther and Melancthon; when, the great and immutable truths of what formed the baſis of true religion taking deep root in his mind, he openly avowed his conviction: and being brought to trial, and convicted, he was burnt before the gate of St Salvator's college in the city of St Andrew's, on the 1ſt of March 1527 *. After this tragical event, many others ſuffered in the cauſe of the reformation. But the arm of power was unable to arreſt its progreſs: its advance was ſlow, yet ſure, as afterwards appeared, while its enemies in diſmay fled before its formidable approaches.

The death of James V.; the murder of Cardinal Beaton; and the regencies of Arran and Mary of Guiſe, were events and circumſtances which affected the cauſe of the reformation more or leſs, but in no wiſe impeded its ſteady and important movements. The papal throne in Scotland had been nearly ſubverted; and while, in England, Mary, the daughter of Henry, purſued with fire and faggot the pious martyrs of the reformed religion, Mary of Guiſe, ambitious to advance her new projects, deemed it profound policy to countenance ſome of th zealous leaders of the Proteſtant cauſe. * Thus the reformation continued its progreſs under the temporary ſanction of authority, while the eſtabliſhed ſuperſtition trembled to its centre. The Queen Regent, however, did not perceive her error till too late. The aſſociation called the Congregation, whoſe aim was to overthrow popery, and in its ſtead to eſtabliſh the reformation on the firm baſis of civil and religious liberty, became powerful by numbers, and by the juſtneſs of their cauſe, ultimately ſucceeded.

The death of Mary of Guiſe and the return of Mary Queen of Scots, were events that ſeem but inconſiderably to have affected the reformation of religion. John Knox, the leading champion of the fanatic party, with a zeal characteriſtic of a daring ungovernable ſpirit, by inflammatory harangues incited the people to pull down the altars, and demoliſh the temples of ſuperſtitious worſhip. The religious houſes were demoliſhed, and their inhabitants ſcattered in every direction. The dignified eccleſiaſtics trembled in ſecret; while the ſovereign of the nation looked on with diſmay. Perplexed by difficulties daily accumulating, impoſed on by deſigning courtiers, and blind to the true intereſts of herſelf and people, ſhe ſunk into contempt, and was impriſoned by her own ſubjects: having, however, effected her eſcape, ſhe fell into the hands of her enemies; and, after eighteen years' captivity in a country which ought to have afforded her protection, was ignominiouſly led to the ſcaffold, thus ending her unparalleled ſufferings. Meanwhile, during the minority of the only ſon of this unfortunate princeſs, the reformation was rapidly advancing.

* See Keith's Hiſtory of the Church of Scotland, p. 7, 8.; Drummond's Hiſtory of James VI., and Skinner's Eccl. Hiſtory of Scotland, vol. i. p. 432, 433.

* Robertſon's Hiſt. of Scot. book ii.

James

James the Sixth, in the midſt of tumults and cabal, eſtabliſhed an epiſcopacy in Scotland remarkable for its moderation and conciliatory ſpirit. But after the acceſſion of James to the Engliſh throne, being at a diſtance from his native dominions, his influence, although ever vigilant in ſupport of epiſcopacy, was inſufficient to prevent the preſbyterian cauſe from gaining ſtrength daily: yet, as the eccleſiaſtical intereſts of the former were cloſely interwoven with the rights and privileges of the crown, the latter had to ſtruggle with difficulties not eaſily to be ſurmounted. In the year 1617, after an abſence of thirteen years, James determined on a viſit to the capital of Scotland, and, having arrived at the palace of Holyroodhouſe, all eagerly flocked thither to hail their native prince. A parliament was ſummoned to meet the King on the 13th of June (1617). In it, eccleſiaſtical affairs were agitated with leſs temper and unanimity than the firſt of our Britiſh monarchs conceived to be conſiſtent with the dignity of an imperial crown. The preſbyters urged the propriety of ſharing in the eccleſiaſtical legiſlation, which, for the ſake of peace and unanimity, in times of extreme peril was neceſſary. The dignified clergy were not averſe to the meaſures propoſed; and the King, naturally inclined to juſtice and forbearance, yielded. Thus the eſtabliſhed clergy being put under proper regulations, matters for a time went on pretty quietly. In the meanwhile, James "the peaceful and the juſt," after a reign of thirty-eight years, "ſlept with his fathers;" and in 1625, Charles, his only ſurviving ſon, was, with the uſual ſolemnities, proclaimed King of Great Britain, France, and Ireland, Defender of the Faith, &c. During the reign of this unfortunate prince, the epiſcopal government experienced in both ſections of the iſland a total overthrow. It is well known, that an attempt to introduce into Scotland the Engliſh Liturgy was repelled by the populace with indignation and fury. Hitherto, as no authoriſed form of common prayer was in uſe, the officiating clergy had been left to the freedom of their own mode of addreſſing the Deity *, in which the people joined with due reverence and warmth of affection: conſequently, a deviation from their accuſtomed manner of devotion ſhocked them extremely. The crafty and malevolent among the adverſe party knew how to avail themſelves of this circumſtance; and it is needleſs to add how ſucceſsful their machinations proved. On the martyrdom of Charles I. epiſcopacy was aboliſhed; on the reſtoration of his ſon Charles II., it was reſtored; and on the abdication of his brother James VII. the Scotiſh biſhops but too ſurely anticipated the ſad reverſe which the temporal as well as ſpiritual welfare of the church was about to feel. On the acceſſion of the nephew and daughter of the exiled monarch, William prince of Orange and his wife Mary, to the Engliſh throne, the firſt object of the deep, reſerved, and crafty Dutchman was, to aſcertain in what degree of popularity epiſcopacy was held in this northern ſection of his newly-acquired dominions. He found that the trading and inferior ſort, being the greater in point of number, were for Preſbytery, although the great body of the nobility and gentry were for ſupporting the national eſtabliſhment of epiſcopacy; and, as the Scotiſh biſhops would not throw off their allegiance to their lawful ſovereign and abandon his intereſt, and as he could reckon on the aid and ſupport of the preſbyterian party, he caſt off the former and clung to the latter, eſtabliſhing their claims and protecting their inſtitutions by royal mandates and acts of the legiſlature *. Thus we ſee the triumph of the preſbyterian party, complete, while the epiſcopal church of Scotland was left to her fate †. One of the laſt actions of William's life was ſigning a commiſſion for paſſing the "Oath of abjuration." On his death, A. D. 1702, the youngeſt daughter of James VII. aſcended the throne. The epiſcopalians of Scotland gained but little during the reign of this princeſs. It is true that, in the tenth year of her reign, anno 1712, an Act of Toleration was

* Skinner's Eccl. Hiſt. of Scot. vol. ii. p. 283.

* See Acts of William and Mary 1689, ch. 90. 3. and 95.

† See a copy of an original letter inſerted in Keith's Catalogue, p. 41, which throws much light on this ſubject.

paſſed,

paſſed, by which the nonjuring clergy enjoyed a greater degree of freedom than they had experienced ſince the abolition of epiſcopacy in Scotland: yet, notwithſtanding the mildneſs of the government at that period, epiſcopacy north of the Tweed was feebly ſupported after the union of the two kingdoms. Meanwhile the Liturgy of the church of England was univerſally read in the Scotiſh Chapels. The civil commotions of the years 1715 and 1716, cauſed a temporary gloom to hang over epiſcopacy in Scotland, which, however, was ſoon diſſipated; and by 1720 the Scotiſh epiſcopal chapels were frequented by numerous, wealthy, and reſpectable members of the community of every rank. On the death of Queen Anne (the 1ſt of Auguſt 1714), the Elector of Hanover, a great-grandſon of James VI., was declared King of England; and it being required of the epiſcopal clergy of Scotland to pray by name for George and his family, while James, the ſon of the abjured king, lived in exile, they refuſed to do ſo, abiding the conſequences rather than violate the ſacred dictates of their conſcience.

Meanwhile theological differences ſpringing up among the clergy of England, which ſoon extended northward to their brethren the Scotiſh biſhops, gave riſe to the obſervance of ſome uſages hitherto left to the choice of whoever believed them eſſential in the myſteries of our holy religion. They chiefly regarded the eucharift ſervice *. Theſe matters being adjuſted between the Engliſh nonjuring clergy and the Scotiſh biſhops, the latter performed the functions of their office quietly and unmoleſted.

But another circumſtance, of a different nature from the former, gave riſe to a temporary miſunderſtanding among the preſbyters and prelates of the Scotiſh church. It is alleged with ſome ſhew of reaſon, that the propoſitions with regard to the euchariſtical ſervice were meant as mere preliminaries to a concentrating of the eccleſiaſtical prerogatives in the hands of a few, as in times when civil and religious eſtabliſhments were united. The ſcheme alluded to was, "A College of Biſhops." This body, contrary to the Dioceſan ſyſtem, was to have taken into its hands the excluſive government of the church. The college ſcheme, however, met with firm oppoſition; and in December 1731, articles of agreement were drawn up, and ſubſcribed by the biſhops; which putting an end to the conteſt, the primitive conſtitution, or dioceſan government of the church, was adopted, in abſolute independence of civil eſtabliſhment; on which footing the Scotiſh biſhops, with becoming zeal and moderation, have continued to regulate the affairs of the church to this day.

From the year 1732 to the year 1745-6, the Scotiſh epiſcopalians were allowed freedom of worſhip, without interruption from any quarter. The civil government firmly rooted in the ſuffrages of the people, the preſbyterian form of worſhip eſtabliſhed by legal authority; both inſtitutions ſeemed fixed and unalterable: when, to the amazement of all, amid the ſecurity in which the church and ſtate were lulled, an event took place which ſhook both to the centre.

The expedition into Scotland in the year 1745, of the grandſon of James VII. was at firſt attended with ſuch uncommon ſucceſs, as appalled the ſtouteſt hearts, in both kingdoms, inimical to the reſtoration of the houſe of Stuart. The youthful hero, however, was ſoon checked in his career; and his ill-ſupported ſcheme for placing his father on the Britiſh throne proved vain in the attempt, and diſaſtrous in the conſequences. Proſcriptions and executions diſgrace the page on which are recorded the civil tranſactions of this epocha of our Britiſh annals. Here let the veil be for ever drawn.

Many of the Scotiſh epiſcopalians who took up arms in the cauſe of the young adventurer eſcaped the perils of the times. But the biſhops and preſbyters of the church of Scotland, whoſe duty it was never to ſhrink in the hour of danger, although their meeting-

* The revival of the ancient uſages conſiſted chiefly in, 1. Mixing water with the wine: 2. Commemorating the faithful departed, at the altar: 3. Conſecrating the elements by an expreſs invocation: and, 4. uſing the oblatory prayer at diſtribution. Skinner's Eccl. Hiſt. vol ii. p. 623. See alſo Supplement Encyclop. Britan. article "Epiſcopacy."

meeting-houſes were laid in aſhes, their congregations diſperſed, and themſelves without a home, as well as every moment in hazard of being ſeized as traitors, remained ſteady in their vocation, truſting in the promiſe of the Founder of the holy Catholic church, that the gates of hell ſhould not prevail againſt it*. In this chaos of deſolation what was to be done? But this was not all.

Grievous acts of the legiſlature were paſſed, with ſtrict injunctions to ſee them put in execution in caſes applicable, or ſuppoſed to be ſo. More than five perſons, including the officiating clergyman, were forbid, under pain of fine and impriſonment, to worſhip God in one place! Incorrigible Jacobites, as they were called in deriſion, merited no higher degree of liberty. The hand of oppreſſion was exerciſed without mercy. The penal laws were interpreted at pleaſure, and ſtretched to the utmoſt. But, in the midſt of the hotteſt perſecution, the ſucceſſion of biſhops was preſerved; and the moſt cordial unanimity ſubſiſted between the preſbyters and the dignitaries of the church.

On the acceſſion of his preſent Majeſty to the throne in the year 1760, the Epiſcopalians of Scotland experienced a degree of indulgence hitherto unknown. The royal clemency, and the mildneſs of the Britiſh government, not only permitted the freedom of religious worſhip to the ſuffering Epiſcopal church of Scotland; but when, on the death of Charles Edward Stuart†, its clergy judged it incumbent on them to teſtify their grateful ſenſe of the indulgence experienced for ſuch a length of time, by mentioning his Majeſty and the Royal family in the public ſervice of the church *, the Lords ſpiritual and temporal as well as the Commons, nay the King himſelf, (deſcended of the Stuarts, and worthy of ſo high a name,) came forward moſt willingly in ſupport of the declining ſtate of the ancient rights and privileges of Epiſcopacy in Scotland, when an act of parliament was about to be paſſed in its favour in the year 1790. An unhappy miſunderſtanding, however, ſubſiſting at that time between two individuals high in office, rendered fruitleſs the attempt to remove *certain obſtacles*, and threw the act which was intended as a relief from the penal ſtatutes (which, however juſt and expedient they might have been at the time they were framed and paſſed, became in the courſe of events unneceſſary) into a form, the aſpect of which is ſo ungracious and uninviting, as almoſt to defeat the wiſe and ſalutary purpoſes for which it obtained the ſanction of parliament.

Soon after the act paſſed for affording the Scotch nonjurors relief, an union of the Engliſh ordained clergy and the congregations of the Epiſcopal perſuaſion throughout Scotland, in Dioceſan order and government, was propoſed. At firſt, this meaſure was cordially embraced by all concerned; but, as yet, a final adjuſtment has not been accompliſhed. It is hoped, however, that although the preliminaries of this union have not ſo fully met the approbation of either the party without the pale of the Epiſcopal church, or of the venerable fathers, preſbyters, and congregations (whoſe anceſtors and predeceſſors weathered, as we have

* Only two clergymen followed the army of Charles Edward; namely, Mr Lyon of Perth, and Mr M'Lauchlane, who afterwards was hanged as a traitor. Mr Skinner (Author of the Eccleſiaſtical Hiſtory of Scotland, and of the popular ſongs 'Tullochgorum, John O'Badenyon,' &c.), after taking the oaths to government, was impriſoned for a conſiderable time; as were ſeveral other clergymen of the Epiſcopal communion. This information was communicated to the author by the Right Reverend Dr Abernethy Drummond, to whom grateful thanks are due for many other particulars on the ſame ſubject.

† Cardinal York's being a ſubject of the Pope, and conſequently incapacitated by the ſpirit of the Britiſh conſtitution to reign as a ſovereign prince, was the reaſon which moved them to follow the line of conduct which they deemed neceſſary. See Biſhop Abernethy Drummond's "Reaſons," printed in 1792.

* Biſhop Roſe, of Down, would not comply with the ſtep his brethren took at that juncture. He conſecrated Mr Brown, and the latter ordained Mr M'Intoſh, who is the only epiſcopal clergyman of the Scotiſh church that remains faithful to the ſtandard of the ancient political eſtabliſhment.

ſeen,

ſeen, the ſtorms of civil broils and eccleſiaſtical perſecution for ſo many ages), the day is not far diſtant when they ſhall all be "gathered into one fold under one ſhepherd," firmly united in the bonds of brotherly affection *.

Before cloſing this curſory review of the leading outlines of the hiſtory of the epiſcopal church of Scotland, one or two circumſtances, which ought to have been noticed as we proceeded, ſhall now, though ſomewhat out of place, be ſlightly mentioned.

In the year 1716, an union between the *Greek church* in the Eaſt, whence Chriſtianity firſt diffuſed its influence to the weſtern ſections of the globe, and the epiſcopal nonjuring church in South and North Britain, was planned and propoſed to the clergy of the latter by Arſenius, metropolitan of Thebais in Egypt, at that time in London on his travels through Europe, ſoliciting the bounty of the great and the opulent in behalf of the ſuffering Chriſtians under the dominion of the Mamelukes of the eaſt. One of the Scotiſh biſhops, Archibald Campbell, a man of ſtrong intellectual endowments and great theological erudition, withal enthuſiaſtic in whatever regarded the welfare of the church, falling in with Arſenius the Greek eccleſiaſtic, cordially recommended his propoſitions for an union between the churches to his Engliſh and Scotiſh brethren: and, far from being coldly rejected, the plan was deliberated on with becoming ſolemnity. The project, however, advanced but ſlowly. Meanwhile Arſenius, having tranſmitted to the patriarchs of the Eaſt the terms on which the nonjuring biſhops were ready to unite with the Greek church, had travelled into Ruſſia, where he was greatly noticed, not only by the nobility and clergy, but by Peter the Great himſelf, who entered warmly into the nature and object of all the views and projects of the Greek eccleſiaſtic.

In the year 1718, an anſwer from the patriarchs of the Eaſt to the propoſitions of the nonjuring biſhops, reſpecting the projected union, was tranſmitted by Arſenius to the orthodox of Britain. Although matters did not wear an unfavourable aſpect, yet on certain points, with regard to uſages, the biſhops of the Weſt and the partriarchs of the Eaſt were not altogether unanimous; but, in order to have every thing adjuſted amicably, and with as much diſpatch as the nature of the affair admitted of, Arſenius had the addreſs to engage his Imperial Majeſty's good offices in furtherance of this arduous meaſure. Accordingly, at the Czar's deſire, two Ruſſian eccleſiaſtics were to be deputed, to meet an equal number of the Britiſh nonjuring church, that all differences as to theological points in diſpute might be ſettled, and ſo deſirable an union be ſpeedily effected. In the mean time, however, the Czar of Ruſſia died, and this event proved fatal to further negociation; the union of the Greek Oriental church with the Britiſh nonjuring epiſcopacy having been no more heard of ſince that period.

Another * event, more fortunate than the former, and memorable for its novelty and happy iſſue, (marking an epocha in the hiſtory of the ſuffering epiſcopal church of Scotland), deſerves particular notice. The event alluded to was, a tranſatlantic tranſlation of our Scotiſh ſucceſſion of biſhops; which took place in the perſon of Doctor Samuel Seabury of the province of Connecticut, who, on Sunday the 14th of November 1784, was publicly conſecrated at Aberdeen by Biſhops Kilgour, Petrie, and Skinner. Thus, although the church is ſuffered to decline and languiſh in this part of the iſland, yet beyond the Atlantic, where religion is free from civil controul, it ſhall flouriſh in the beauty of holineſs, till time be no more.

* See Biſhop Abernethy Drummond's Addreſs, 1793.

* For a more circumſtantial account of the projected union, ſee Skinner's Hiſtory of the Epiſcopal Church of Scotland.

HISTORY OF THE DEFEAT OF SUVARROF,

BY THE FRENCH, SEPTEMBER 1799.

From Secret Memoirs of the Court of Peterſburg, Vol. III.

THE deciſive and final engagement between the Ruſſians and French, began on the 3d of Vendémiaire, year VII, (24th September 1779.) in the baſin of Zurich, whither the French advanced from the neighbouring plains to attack the Ruſſians, who were themſelves preparing to give battle, and waiting for orders for that purpoſe from Suvarrof; they conſequently were well diſpoſed to receive the attack. The firſt thing to be done was to croſs the Limmat, and break in upon their battalions, which were drawn up, and ſtood firm as ramparts along the banks. The aſſailants croſſed the river with ſuch rapidity, and attacked in front with ſuch impetuoſity, that they overthrew and deſtroyed the primary obſtacles; but they perceived, by this conflict with what enemies they had to contend. Some battalions of theſe brave grenadiers of whom I had ſpoken, who defended the point of the paſſage oppoſite to Dietikon, after having been thinned by a terrible fire, were forced to abandon the banks of the river; they immediately rallied in an intermediate poſition of defence, and there for a long time checked the ardour of the French. Being at length forced in this poſt, they rallied again behind their tents; and there, exhauſting their cartouch boxes, and fighting in the reſolution of not ſurrendering, theſe brave fanatics fell to the laſt man, *and died in rank and file.*

The right wing of the Ruſſians, towards Baden, was covered by a camp of Coſſacks. The diviſion, which had orders to make a diverſion on that ſide, carried the camp at the firſt attack, and ſeconded powerfully the efforts that the French were making in the centre, where reſiſtance prolonged the ſlaughter, and where they at length carried the Ruſſian batteries, defended with that deſperate inveteracy of which troops compoſed of fanatics alone are capable.

The Ruſſians, after acts of valour worthy of their reputation, ſeeing their beſt-defended poſts and batteries carried by main force, gave up the ground; and Korſakof formed in the plain a maſs of fourteen or fifteen thouſand men into a ſquare battalion. This favourite manœuvre of the Ruſſians, and which had been ſo often ſucceſsful to them in repelling the furious attacks of the Turks, had not the ſame ſucceſs againſt the troops who charged with equal fury and the ſame apparent diſorder, but who ſubmit a miſcellaneous effort to the moſt exact rules, and rally, and change the order of attack, with the moſt aſtoniſhing rapidity. This heavy and impenetrable maſs made the French retire wherever they advanced; but the ſwarms of ſharp-ſhooters that aſſailed it made continual havock, and fell back without flying, in order to avoid its fire, and keep up againſt it one more deſtructive. That of the Ruſſians was too mechanical and too regular to have much effect; it ſeemed always ſubordinate to the voice of the officers, which ſerved as a preparatory word of command. The flying artillery came up at a gallop in the interval, halted within twenty paces of the ſquare battalion, poured againſt it ſhowers of grape-ſhot, and immediately regained a ſafe poſition, in order to reload the pieces, and return with the ſame celerity to batter in breach this moving baſtion, briſtling with impotent bayonets. Whole files fell in front: whole ranks were mowed down on the flanks. The Ruſſians trod under foot their expiring comrades, in order to cloſe, and keep their order, reload by platoons and diviſions, and fight with the ſame regularity with which they performed their exerciſe; and they were ſtruck and died on the place which they had occupied.

When the deſtructive fire of the French had repeatedly thinned and mutilated this maſs of men; when a great

number of officers and non-commiſſioned officers, who were the ſoul of it, were wounded, diſorder and conſternation at length introduced themſelves into it. The French, ordering a general attack, marched up with charged bayonets, and the cavalry completely diſperſed it. Then only was it that the battle was deciſive, and the victory complete; the conquerors entered Zurich purſuing the Ruſſians, who had come out of the town in order to draw up and fight on the plain. Korſakof had made this place his head-quarters: the magazines, the wounded, the women, the baggage, and part of the train of the army, fell into the hands of the conqueror; the military cheſt had already been taken during the battle. The French and Helvetic troops committed in this town diſorders, ſtimulated by the heat of the battle, and perhaps by the partiality of the inhabitants: but I draw the curtain on ſcenes which ſometimes ſadden victory.

Night ſuſpended the carnage of this memorable combat: but the Ruſſians, defeated the evening before, rallied again in the morning, and, ſeconded by ſome freſh troops, and by the poſts which had not been attacked, or which it had not been found poſſible to force, again ventured to fight, in order to ſnatch the victory from their enemies. Their courage, their obſtinacy, and their deſperation, again rendered it undecided till the middle of the day, when the Ruſſians were at length routed a ſecond time; but each battalion, each company, each platoon, that could again rally round a pair of colours or an officer, behind a hedge, or behind a piece of cannon, fought a freſh battle, and fell with their arms in their hands, rather than ſurrender. Except the generals and the officers, who well knew that the French gave and even offered quarters in a loud voice, ſcarcely did any Ruſſian ſurrender till he was wounded, diſarmed, or knocked down. More than one was ſeen, mortally wounded, to riſe before he expired, in order to ſtrike with his arms the victorious enemy, who was ſkipping in the plain. Others, not leſs furious, ſtabbed their horſes, in order to prevent the French from making uſe of them.

The diviſion of general Lorge, ſupported by the corps under the command of general Udinot, had the greateſt and moſt glorious ſhare in this memorable day, on which the army of Helvetia ſaved the republic.

It was, above all, after their victory that the French felt it entire value, and ſhuddered at the danger that they had run, on reflecting on the fanatic rage of theſe miſerable victims with whom the field of battle was covered. There was not a Ruſſian who, ſtruck by the mortal blow, and when death gave him time for that purpoſe, did not again graſp the image of his patron, ſuſpended to his neck, in order to kiſs it before he breathed his laſt. On traverſing the field of battle, after the action, theſe relics were ſeen hung to their breaſts, or in their hands; their attitude and dying geſture manifeſted that their laſt ſentiment had been an act of devotion. "Warriors ſo brave and ſo fanatic," ſays one of the French generals who had the glory of conquering them, "cannot but be terrible on a day of battle; and certainly they are ſo."

Korſakof, from the account of the Ruſſian officers, appeared not to preſerve, in this battle, the coolneſs and preſence of mind of an experienced general. Diſconcerted by the rapidity and multiplicity of the movements of the French army, which did not at all correſpond with thoſe which he had ſo often executed in the barracks of Semeonofsky, he appeared to loſe his judgment. Under his orders he had ſcarcely any other than young general-officers, the braveſt of whom had been taken priſoners on the field of battle. The army would have been totally deſtroyed, had the French been able to purſue the remainder of it without reſpite and with vigour; but alarming news had ſuddenly arrived, which ſuſpended Maſſena's operations, and obliged him immediately to make other diſpoſitions.

Suvarrof, with his army of Italy, had cleared Saint Gothard, and was deſcending thence like a deſtructive torrent. His rapid march was admired by the French generals. Comparable, perhaps, to the memorable paſſage of mount Saint Bernard in the year VIII, (1800,) it would have merited the like fame, had it led to the ſame ſucceſs.

That which the famous Suvarrof had hitherto had, aſtoniſhed all military men, who perceive the great warri-

or only where true genius is diſcernible. But this extraordinary general had the great, the rare talent of rendering his troops fanatics, and of inſpiring them with the moſt implicit confidence in his perſon and fortune. We have quoted ſome inſtances of this; and Mahommed had not over the Arabs an aſcendancy more powerful, and more marked, than that of Suvarrof over the Ruſſian Soldiers.

His army, exhauſted by hunger, fatigue, and a thouſand privations, contemplated with deſpair thoſe ſummits covered with ſnow, which it was ſtill neceſſary to reach. The ſoldiers murmured, ſtopped, and refuſed to go farther. Suvarrof cauſed a grave to be dug in the road, and laid himſelf in it: "Cover me with earth," ſaid he, "and here leave your general; your are *no longer my children*; *I am no longer your father*; *I have nothing more to do than die!*" Whereupon his grenadiers haſtened round him, requeſting with loud cries that they might ſcale the ſummits of Saint Gothard, and thence diſlodge the French.

Suvarrof's march from the environs of Novi to the ſummits of Saint Gothard, had been ſo rapid, ſo extraordinary, ſo unforeſeen, that they were ſcarcely guarded by weak detachments, who were unable to defend that important point. The war of liberty has proved beſides, more than any other, that no poſt on a mountain is tenible, when ſeriouſly attacked; and the poſitions reputed the moſt impregnable have been repeatedly taken and retaken by the different armies, in the courſe of a campaign.

The diviſion of Lecourbe, which, after his glorious campaign in the Engadine, had been forced by circumſtances to retire on this ſide of St Gothard, occupied its outlets on Italy, and on the *Uberital*, or valley of the Rhine, from the ſource of that river as high as Glaris.

The ſimultaneous attack of Suvarrof, with an army of twelve thouſand men, forced that weakened diviſion to retreat with precipitation, as well behind the Reuss, as on the ſouth point of the lake of Zug, and to the foot of mount Rigi, in order to guard the paſſes of them.

Suvarrof, having vanquiſhed all the obſtacles oppoſed to him by nature, and overcome the reſiſtance made him by the enemy, already threatened the right of the army of Helvetia, and ſaw himſelf, through the ſucceſs of his firſt attacks, maſter of three little cantons. It was in this cradle of Liberty that her moſt formidable enemy met his fate. There it was that Suvarrof learnt the death and defeat of general Hotze, who commanded the Auſtrian corps, forming the left wing of the Ruſſians, and which he was ready to join, as well as the defeat of Korſakof before Zurich. On this news, the tranſports of fury of the old man were ſuch, that he foamed with paſſion, and ſtammered for a long time without being able to ſpeak. At laſt he uttered ſome cries and oaths, expreſſive of his aſtoniſhment and indignation, with his ſhrill and broken voice. Not thinking that the defeat of Korſakof ſo complete or ſo deciſive as it really was, he immediately diſpatched a meſſage to him, by which he made him reſponſible, with his head, for every retrograde ſtep he might henceforth make; and gave him orders to march forward, at the ſame time announcing to the army that Suvarrof was arrived, and had already beaten the French, before whom the Ruſſians were fallen back. The threats and the name of Suvarrof ſeemed to reanimate with freſh ardour the deſponding remains of the army of Korſakof, who, being reinforced by the corps of Condé, which had juſt arrived at Conſtance, ventured to ſuſpend his retreat, and again ſuddenly to march forward, and fight another bloody battle near Dieſenhofen. In this memorable combat, which was the laſt between the Ruſſians and French, a corps of Ruſſian cavalry charged in the plain two demi-brigades of infantry, commanded by the brave Lorge, and deſtitute of cavalry. Thrice did this corps, of about three thouſand men, repeat its furious attack; and, though always broken, it rallied under the terrible fire of grape and muſketry that was deſtroying it. It was a long time apprehended that this cavalry, recently arrived, and which ſeemed, in this inſtance, to contradict the unfavourable idea entertained of that of the Ruſſians, would penetrate into the ranks of the French infantry, and thus decide this bloody day.

In the mean time, Maſſena in perſon, with part of the diviſion of Lorge,

and that of Mortier, marched againſt Suvarrof, and ſtopped his progreſs. Deſpairing to paſs, with his twelve thouſand men, through a victorious army, in order to join Korſakof, who was a ſecond time put to flight, Suvarrof was himſelf obliged to think of a retreat while it was yet poſſible for him to effect one. Maſſena manœuvred in vain to draw him out of the defiles, in the hope of taking him priſoner, together with the army which he commanded, and the young grand-duke Conſtantine who accompanied him. Let any one judge of the ſituation in which this new Marius muſt have found himſelf; he who, in all the evolutions that he commanded, had always prohibited retreating fires, ſaying, that an army under his orders would never ſtand in need of this ſhameful manœuvre. He was forced to order it for the firſt time: but the French generals acknowledged, that it was a counterpart of his march, and admirable like it. Suvarrof retreated before the enemy, like a lion that turns about, when the maſtiffs which are purſuing come too cloſe to him, and ſtops them by ſhewing them his terrible and frowning countenance. He abandoned ſome baggage, ſome artillery, ſome ſick, and his wounded; but general Mortier, who was ordered to purſue him in the Muttenthal, could actually break in on no more than two or three battalions of grenadiers, who devoted themſelves in order to ſave the reſt of the army. I know not whether Suvarrof was invincible; but it is certain that he died unconquered. No general can boaſt of having beaten Suvarrof; and very few, like him, have carried that reputation to the grave, after having, like him, waged war for the ſpace of forty years, ſometimes againſt the moſt barbarous people, and ſometimes againſt the moſt civilized nations.

He ſhewed himſelf in Switzerland, ſuch as he had been in Italy, devout, ſuperſtitious, and hypocritical. He knew hat he was entering into catholic countries, where, for a long time paſt, the fanaticiſm of liberty had been amalgamated to that of popery. He viſited the pariſh-prieſts, aſked them for their benediction, declared to them that he was come in the name of the Lord, and of the emperors, the anointed of God, to re-eſtabliſh the holy religion, and exterminate the wicked. He would have made the ſame proteſtations at Zurich and at Berne, had he reached ſo far; and it is not to be doubted that Lavater and his diſciples, treated as heretics by modern Greeks and Romans, would have received him as another Meſſiah. He harangued all that he met, and exhibited himſelf as the moſt ludicrous buffoon, in order to appear popular. Theſe farces failed not at firſt to impoſe on the inhabitants; but the illuſion was ſoon deſtroyed by the conduct of the new apoſtles of the coalition. Want of diſcipline and licentiouſneſs were always means employed by Suvarrof to gain the attachment of the ſoldiers. They diſtinguiſhed themſelves every where by exceſſes and pillage. Then it was that the degenerate children of Tell, Stauffacher, and Melchthal felt the difference between Coſſacks and French chaſſeurs. The momentary appearance of Suvarrof, like that of a portentous comet, will ever be the terror of theſe mountaineers; and the cruelties of an atrocious war have for a long time robbed them of thoſe mild and ſimple virtues which form ſo happy a contraſt with their wild energy and their Lacedæmonian pride.

Beſide the grave where Suvarrof laid himſelf, and where he wanted his ſoldiers to cover him with earth, let him be placed ſkipping on one leg, and playing a thouſand monkey tricks, the ſublime and extravagant will be ſeen to touch and unite. The officer, charged to prepare for him his lodging, took great care to remove from it every thing that might ſhock or diſpleaſe him, ſuch as books, prints, articles of luxury, and, above all, looking-glaſſes. If unfortunately theſe laſt were forgotten, Suvarrof himſelf broke them into a thouſand pieces *. Frequently he

* The reaſon given of this antipathy of Suvarrof to looking-glaſſes, was, that he found he was too ugly, and that he wiſhed not to ſee himſelf. To the ſame motive is attributed the ſingularity of Paul, of not chuſing to ſtamp his effigy on the coin of his empire.

How-

helikewiſe cauſed the window-ſaſhes to be taken away, ſaying, that he was not cold; and the doors, ſaying, that he was not afraid; he then lay down on clean ſtraw, which was ſpread for him on the floor of the room.

The firſt man that followed him into his lodging was a Coſſack, whoſe buſineſs it was to carry his night-chair during the march, and who delivered to him, on his arrival, that neceſſary piece of furniture. It was frequently on this ſeat that he received the reports of his aides-de-camp and generals. Another denſchik * brought the caſket, in which were contained Suvarrof's relics, images, diplomas, orders, precious ſtones, his ſtaff of field-marſhal, and his gold. His common carriage was a long bench on four low wheels, which the Ruſſians call a *drojeka*, and ſomewhat reſembling the bench-carts uſed in French Switzerland. On this it was that he perched, when he was fatigued with riding on horſeback; or in the kibitka, a cart ſtill more inconvenient, in which he performed his long journies.

However, if the medals which have been ſtruck in honour of Suvarrof reach poſterity, what a falſe idea muſt the future *Lavaters* form of him! In one of theſe medals, engraved by *Hans*, have been given the beauty, the youth, and the arms of Achilles. His eye, like that of genius, penetrates ſpace, and fixes glory. Means have been found even to embelliſh his horrible and drivling mouth, on which a ſmile never dwelt. His hair floats in charming ringlets from under his threatening helmet. His prominent cheſt proudly bears a medallion of his ſovereign, painted under the feautures of Minerva. His alabaſter neck, in ſhort, projecting boldly from between his finely-turned ſhoulders, ſeems to raiſe his head above all the heroes who ſurround him.

Oh, ye fine arts, ye liberal arts, how flattering, how ſervile are you; I miſtake, it is they who cultivate you, who are too frequently the ſlaves, if not of tyrants, at leaſt of money. May they, in a republic, never be ſlaves of their neceſſities!

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* A *denſchik* is a ſoldier attached to the ſervice of an officer. Peter the Great had no other ſervants for his perſon.

(*To be continued.*)

HORNEMAN'S TRAVELS IN AFRICA.

WE take the earlieſt opportunity of announcing to our readers the publication of this intereſting work. The name of Horneman is already known to moſt of them, as well as the general direction of the route he purſued, in his firſt attempt to explore the interior of Africa; and this journal contains the detail of his journey from Cairo to Mourzouk, the capital of Fezzan, an interior ſtate, dependent on the government of Tripoly. This is nearly the route purſued by the great Cato, when leaving Egypt with his army, he made the hazardous attempt of penetrating Barbary by the Cyrenian deſart; it is the route which, prior to that event, the Carthaginian army followed, when they made a ſudden eruption into the Thebaid, and ravaged Upper Egypt, while that ancient empire exiſted in all its glory. In latter times it was the route purſued by the Arabian conquerors of Egypt, when they ſubdued Weſtern Africa, burſt impetuouſly on Spain, and ſpread the terror of their arms through the warlike nations of Europe. But the deſcription of this track of country, and the determination of numerous geographical poſitions in this direction, are not the ſole advantages which reſult from the journey

ney of Horneman. The information he has collected concerning the interior of Africa, connecting the obſervations of preceding travellers, of Bruce and Browne from the ſouth, and of Park from the weſt, with the curious, though meagre details of Arabian geography, enables us at laſt to form ſomething like a clear idea of the continent of Africa, and directs the reſearches of future inquirers to the points which chiefly require elucidation.

On September 5, 1798, Horneman left Cairo, to join the caravan of Fezzan in the character of a Mahometan merchant, and accompanied by Joſeph Frendenburgh, a German, who underſtood the Arabic and Turkiſh, and who, ſome years before, had been forced to become a Mahometan. From the liberality of General Bonaparte he experienced both protection and civility; but of this he could avail himſelf little; as, in order to paſs for a Mahometan, it was neceſſary to conceal his connection with the Chriſtians of every denomination. For this reaſon, in his diſpatches he requeſts no inquiries to be made for him, leſt he ſhould become the victim of jealous fanaticiſm. The route from Cairo to Siwah was not diſtinguiſhed by any remarkable occurrence. It lies through an uniform deſart of barren ſand, except where it is interrupted by ſteep rocky ridges. Horneman accommodated himſelf exactly to the manners and habits of the Arabs, and gained the eſteem of his fellow travellers by the energy of his character, and the propriety of his conduct. On the ſecond night of his joining the caravan, he received from an old Arab a ſtriking reproof for his apparent negligence, which we ſhall inſert as characteriſtic of the nation.

"Thou art young, and yet doſt not aſſiſt in preparing the meal of which thou art to partake: ſuch, perhaps, may be a cuſtom in the land of infidels, but is not to with us, and eſpecially on a journey: thanks to God, we are not, in this deſert, dependent on others, as are thoſe poor pilgrims, but eat and drink what we ourſelves provide, and as we pleaſe. Thou oughteſt to learn every thing that the meaneſt Arab performs, that thou mayeſt be enabled to aſſiſt others in caſes of neceſſity; otherwiſe, thou wilt be leſs eſteemed, as being of leſs value than a mere woman; and many will think they may juſtly deprive thee of every thing in thy poſſeſſion, as being unworthy to poſſeſs any thing: (adding ſarcaſtically,) perhaps thou art carrying a large ſum of money, and payeſt thoſe men well." Horneman's deſcription of Siwah is animated and characteriſtic. It is a ſmall independent ſtate, which acknowledges the paramount authority of the Turkiſh Emperor, but pays no tribute, and the population of which may be computed at nearly ſix thouſand ſouls. Siwah, the chief town, is built upon, and round, a maſs of rock, where tradition relates, that formerly the inhabitants lived in caves, to which the houſes have ſtill a conſiderable reſemblance. The ſtreets are dark and intricate, and the exterior walls of the outmoſt houſes are ſtrong and thick, ſo as to form a ſpecies of circumvallation. Whether the general appearance of the eminence covered with buildings, the ſwarm of its inhabitants crowded together, or the confuſed noiſe, the hum and buzz of the narrow paſſages or ſtreets be conſidered, Siwah may, with propriety, be compared to a bee-hive. The ſtables for camels, horſes, and aſſes are erected round the foot of the mountain. The form of government is popular, but devoid of regularity, and little regulated by a police, while force is frequently reſorted to as the criterion of right. The ſoil produces corn, oil, vegetables, and particularly dates. From the ſmall quantity of their arable ground, their ſtile of cultivation is a ſpecies of horticulture. The women employ themſelves chiefly in weaving ſmall baſkets. The higher claſs wear for an ornament, a ſolid ring of ſilver round the neck, ſomewhat thicker than the collar uſually worn by criminals in ſome parts of Europe. Round their legs and arms they likewiſe wear rings of ſilver copper or glaſs. The character of this infatuated race, is obtruſive, diſingenuous, and thieviſh. Their language is derived from the Shilhu, or ancient Punic, ſpoken by the Berbers of the the ridges of Atlas, and by the great Tuarick nation, which occupies the deſert towards Nigritia, and ſeems to be the Terga of Leo. Here Horneman obſerved the ruin, in the Egyptian ſtile of building, which has been deſcribed by Browne, and which is ſuppoſed to be the remains of a temple of Jupiter Ammon.

mon. On the fouth, after leaving Siwah, the caravan arrived in the fruitful valley of Schiacha. On their journey, Horneman remarked that the rocks generally emerge abruptly from the plain, in the form of rugged precipices; and he obferved many infulated ones of a conic or pyramidical form. This confirms Bruce's relation, concerning the conic or pyramidal rocks of Abyffinia, which, like fome of that ingenious traveller's aflertions, has been ftupidly denied. At Schiacha, Horneman encountered a danger of a very alarming nature, from which, however, he was refcued by his intrepidity and prefence of mind. The conduct of his German attendant at Siwah, and perhaps the anxiety of Horneman himfelf to examine the ruins of that curious fpot, had excited fufpicions that they were fpies of the new infidels who had fubdued Egypt, and a party of Siwefe warriors, partly alarmed by this idea, and partly allured by the hopes of plunder, purfued the caravan into the defert, and overtook them at Schiacha. The caravan were alarmed at their appearance, though they announced that they had come to affift them againft the Arabs. Horneman remained with the baggage, and fent his German attendant and interpreter to the place where the conference was held, to collect information. He foon returned with great appearance of alarm; but as the paffage is very characteriftic of our traveller, we fhall give it in his own words.

"The interpreter immediately accofted me with, "curfed be the moment when I determined upon this journey; we are both of us unavoidably loft men; they take us for Chriftians and fpies, and will aflfuredly put us to death." With thefe words he left me, and ran to the baggage, where he exchanged his Angle gun for my double barrelled one, and armed himfelf with two brace of piftols. I upbraided him with his want of firmnefs, told him "a fteady and refolute conduct could alone preferve ourfelves and friends, and reminded him that his prefent behaviour was precifely fuch as to give weight to the fufpicions entertained:" I further urged, "that on his own account he had nothing to fear, having for twelve years been a Mahommedan, and perfectly acquainted with the religion and cuftoms that myfelf alone was in danger, and that I hoped to avert it; provided *he* did not intermeddle with my defence. "Friend, anfwered he, you will never hear of danger; but this time you will pay for your temerity."

Perceiving that terror had wholly deprived him of the neceffary temper and recollection, I now left him to himfelf, and walked up unarmed, but with a firm and manly ftep, to this tumultuous aflembly.

I entered the circle, and offered the Mahometan falutation, "*Affalam Alekum*," but none of the *Siwahans* returned it. Some of them immediately exclaimed,—"You are of the new Chriftians from Cairo, and come to explore our country." Had I at this time, been as well acquainted with Mahometan fanaticifm, and the character of the Arabs, as I have been fince, I fhould have deduced my defence from the very terms of the accufation, and ftated that I was indeed from Cairo, having fled from the infidels; as it was, I anfwered nothing to this general clamour, but fat down and directed my fpeech to one of the Chiefs, whofe great influence I knew, and who had been often in my tent whilft at *Siwah*. "Tell me, brother, faid I, haft thou ever before known 300 armed men take a journey of three days, in purfuit of two men, who dwelt in their *midft* for ten days, who had eaten and drank with them as friends, and whofe tents were open to them all? Thyfelf haft found us praying and reading the Koran; and now thou fayeft we are infidels from Cairo; *that is*, one of thofe from whom we fly: Doft thou not know, that it is a great fin to tell one of the faithful that he is a Pagan?" I fpoke this with an earneft and refolute tone, and many of the congregation feemed gained over by it, and difpofed to be favourable to me: the man replied, "that he was convinced we were not Infidels, that he had perfuaded no one to this purfuit; and, as far as depended on him alone, he was ready to return to *Siwah*." On this I turned to one of the vulgar, who was communicating fome of the accufations againft me to the people of our caravan. "Be thou filent, (faid I) would to God, that I were able to fpeak well the Arabic, I would then afk queftions of thee, and of hundreds like thee, who are lefs inftruc-

inſtructed in the *Islam* than I am." An old man on this obſerved, "This man is younger than the other, and yet more courageous?" I immediately continued, "My friend is not afraid of thee, but thou oughteſt to have fears of my friend: doſt thou know what it is to reproach a man, who lives with ſultans and with princes, with being an Infidel?" I was then aſked for what purpoſe we carried Chriſtian papers. I now found that my interpreter had unwarily ſhewn a paſſport which I had obtained from General Bonaparte, with a view not to be detained at the French poſts through which I was to paſs to the caravan. My interpreter at this moment came up, and finding me alive, and the aſſembly leſs angry and violent, than when being at firſt queſtioned, he had exaſperated them by inconſiderate and perplexed anſwers; he recovered himſelf, and ſtood ſufficiently compoſed and collected, whilſt I explained partly in German, partly in Arabic, what had paſſed. Knowing, however, that the paper in queſtion would be demanded, and not chuſing to truſt to his prudence in the manner of producing it; I went myſelf for it to the tent, and returning, brought likewiſe a Koran with me. I immediately tendered the paper to a Chief of the *Siwahans*, who having unfolded it, aſked, "if any by-ſtander could read it." I could not help ſmiling at the queſtion, perilous as was my ſituation. The ſame queſtion was then put to us, when I anſwered, "that we did not underſtand what it contained, but were told, it would allow us to quit Cairo without being moleſted," "This is the book, (interrupted my interpreter,) which I underſtand:" and immediately took the Koran from my hand. We were ordered, by reading in it, to give proof of our being truly of the religion. Our learning in this reſpect went far indeed beyond the ſimple ability of reading. My companion knew the entire Koran by heart, and as for me, I could even then write Arabic, and well too; which with theſe people was an extraordinary proficiency in learning. We had ſcarcely given a ſample of our reſpective talents, when the chiefs of our caravan, who to this moment had been ſilent, now took loudly our part; and many of the Siwahans too, interfered in our favour. In ſhort, the inquiry ended to our complete advantage, though not without the murmuring of ſome in the multitude, who loſt the hopes of plunder which the occaſion might have afforded.

Thus the character of Muſſulman, which I aſſumed, was firmly eſtabliſhed, and I ſhall not be ſubjected in future, to like inquiries, on which, perhaps, more deciſive proofs might be required, and which I could not give. The ſecurity of my future voyage is thus aſſured, and ſo great an advantage more than compenſates for ſome loſſes attending the above incident, but which yet I muſt regret.

During the time I was firſt in conference with the people of Siwah, and thoſe of the caravan, my baggage was left with my interpreter; who in the paroxyſms of his fears, and indeed with no light apprehenſions of our bales of goods being ſearched, took my remains of mummies, my ſpecimens of mineralogy, my *more detailed* remarks, made on my way from Cairo to *Schiacha*, and generally my books, and gave them to a confidential ſlave of my Arab inmate, to bury them in a bog; this was done, and I never afterwards could retrieve them."

After leaving Siwah, the caravan arrived on the 9th day at Augela, one of the few places mentioned by Herodotus, which retains its ancient name; a ſpecies of Oaſis, which contains three towns within its territory, the natives of which ſpeak the ſame language, engage in the ſame kind of traffick as the the inhabitants of Siwah, and exhibit the ſame mental habits. They are ſubject to the Bey of Bengazi, a dependent of the Bey of Tripoli. After leaving Augela, they travelled through the deſert, and the mountainous region of Harutſch for ſixteen days, when they arrived at Temiſſa, on the confines of Fezzan.

The moſt remarkable region obſerved by Horneman, he himſelf declares to have been the mountainous region of Harutſch, a tract which had been noticed by Ben Ali, in his communications to Mr Beaufoy, recorded in the proceedings of the African Aſſociation for 1790. It conſiſts of two diviſions, the *Black* and the *White* Harutſch. The firſt, Mr Horneman was informed, is ſeven days journey from North to South, and five days from Eaſt to Weſt, but

but he ſuppoſes it to be of much greater extent, as he paſſed over a continuation of its ridges between Fezzan and Tripoly, and heard of a ſimilar range between Fezzan and Bornou. The rugged, wild, broken, and terrific appearance of this tract, renders it probable that it received its convulſed form from a volcanic convulſion. Its general aſpect exhibits continued ranges of heights running in different directions, and riſing eight or twelve feet above the level of the intermediate flat ground, from which emerge abruptly between theſe branches lofty inſulated mountains, whoſe ſides are extremely ſteep from the very baſe, and which are totally devoid of declining foreground. The ſtony ſubſtance of which theſe mountains are compoſed, varies in colour and denſity, being in ſome parts heavy and compact, in others porous and full of cavities; and theſe kinds are intermingled. The ſtratification of theſe rocks is horizontal, but frequently diſturbed, and often no ſtratification can be traced. The flat intervals are covered with white quickſand, over which are ſcattered large blocks of ſtone, ſimilar to that of which the mountains conſiſt; ſome of which are red, like burnt bricks, or *scoriæ*, porous and ſpongy, and ſome are blackiſh and heavy. The earthy ſtratum beneath the ſand has the appearance of aſhes thrown out of a volcano. Some of the mountainous ſtrata, he was informed, are black; and in the continuation of the Harutſch between Fezzan and Tripoly, Mr Horneman himſelf obſerved ranges of baſaltic hills alternating with ranges of calcareous hills. Over this dreary region, are thinly ſcattered, ſpots which contain water, and produce trees and paſturage.

The white Harutſch is of ſmaller extent, and lies between the black Harutſch and Fezzan. It is a vaſt plain, interſperſed with mounds and inſulated hills, the ſtones and rocks of which appear to be glazed, and contain numerous fragments of petrified marine animals and ſhells. The ſtrata conſiſt of friable limeſtone. The continuation of the Harutſch between Fezzan and Tripoly, ſeems to be the *Mons Ater* of of Pliny (l. v. c. 5.), traverſed by Balbus on his expedition againſt the Garamantes, when he conquered Fezzan, and the rocks of which are deſcribed as burnt or ſcorched with the ſun. In our next Number we ſhall lay before our readers Mr Horneman's obſervations on the kingdom of Fezzan, and the notices he has collected concerning the interior of Africa.

LITERARY NOTICES, &c.

THE Perſic tranſlation of the Great Tarik, or Chronicle of Tabari is about to be publiſhed by Sir William Ouſeley, with an Engliſh tranſlation and diſſertations. The original Arabic is loſt, a few fragments excepted, but this tranſlation, which was made in the 10th century of the Chriſtian æra, contains many extracts from the native hiſtorians of the Gebers or Magi, the ancient prieſts and philoſophers of Perſia. The value of this hiſtory has been atteſted by all the oriental ſcholars who have had occaſion to mention it. To thoſe who are inveſtigating the hiſtory of the Arabs, Jews, Perſians, and other Eaſtern nations, this work will be of the higheſt utility.

A ſplendid account of the Louvre, including the National Muſeum of France, with the paintings and ſtatues it contains, is preparing by Mrs Griffiths and Coſway, now at Paris.

Mr Haiter, librarian to the Prince of Wales, is at Palermo, employed in unfolding the Herculanean MSS. He has diſcovered the Treatiſe of Epicurus "On the Nature of Things," which is ſuppoſed to be the baſis of the Poem of Lucretius. Ten perſons are employed in unfolding this MS. Three works of Philodemus' have been unrolled, one of which has been publiſhed by Roſini. Only ten volumes had been unfolded in 1794, and 1500 remained in the Muſeum.

A dictionary of the vulgar Egyptian Arabic, has appeared at Paris. The

dialect of Egypt has been reckoned the softest of all the derivatives from the language of the desert. In the course of ages it has lost many of the guttural articulations for which the Arabic is remarkable, but it has probably lost, at the same time, much of the phraseological energy and propriety of expression which it possessed in the mouths of the *Commanders of the Faithful.*

Count Choiseul Gouffier, formerly French ambassador at Constantinople, is returned to Paris, and is about to continue his magnificent work, the Voyage Pittoresque en Grece.

A mummy, said to have been found in one of the caverns, at the bottom of the Peak of Teneriff, in the Canary Isles, has been transmitted by M. Baguerie, to the Museum of Bourdeaux.

A Prospectus, with proposals for subscription for a new edition of the Geographical Works of the celebrated d'Anville, have been published at Paris, by M. Demanne of the National Library.

A MS. of the Fables of Esop, written in the 13th century, with two fables more than what are contained in the best editions, has been discovered by Father Raynal, formerly professor at Soreza, in a convent at Florence.

An Essay on the Government of Rome, written by *Walter Moyle*, and printed at London in 1726, has been translated into French, and published at Paris. It has been considered by the French Journalists, as the foundation of the celebrated Work of Montesquieu, entitled "Causes de la Grandeur des Romains, and de leur Decacence," published in 1734. The same praises are bestowed on this Essay by the French critics, who look upon both works, to use the language of D'Alembert, as the Roman History, for the use of Statesmen and Philosophers.

Mr Gilchrist of Calcutta, has sent to England to be disposed of, several copies of his celebrated Dictionary of the *Hindostani* language, and his Oriental Linguist, which are comprised in 3 large 4to volumes, forming a very complete body of instruction for those who wish to study thoroughly the vernacular dialects of India.

De Sacy has made a translation of part of the inscription found in three different languages on the Egyptian monument, now in England. Another is expected from Mr Akerblad, a Swedish gentleman, now at Paris.

A work on Natural Religion, by Archdeacon Paley, is announced.

A life of Cowper the Poet, by Hayley, and a publication entitled "Ballads," by the same genleman, are soon to be published.

SCOTISH LITERARY NOTICES.

THE first number will be published in October, of the EDINBURGH REVIEW, a Scientific and Literary Journal, designed to comprehend a full and critical examination of all Works of any eminence, in every department of knowledge. This publication is to be continued quarterly, and will be confined to those literary productions, which have already attracted, or ought to attract, the attention of the public. It is not intended to be a mere Index of Works, which the press every day delivers to the world, without affecting the state of literature, or deserving the notice of Criticism. It proposes to leave useful mediocrity to recommend itself by the ordinary channel, and to consider only those productions, which, from the excellence of their character, must affect the science, the literature and taste of the country where they are found. Works of this description alone, form the proper subject of a philosophical analysis, which ought to exhibit the merits and defects of every writer, with a candour, openness and liberality, equally remote from personal reflection, and undue partiality. As this Work is to be conducted by gentlemen, who cannot be influenced by any improper motives of interest in the works which they examine, we hope that the publication will do honour to our national literature.

Proposals have been issued, for publishing by subscription, a new practical treatise on mills, to be entitled the Experienced Mill-Wright: by Andrew Gray, Mill-Wright. This Book will contain a Treatise on the *Mechanical Powers, Conical Wheels, Teeth* and *Pinions,*

ons, and the beſt form for Teeth in Wheels; with plans of different kinds of *Mills* and *Machines*.—Among theſe will be: 1. A Plan of two forms of Threſhing Mills to go by water. 2. A Threſhing Mill to go by four or ſix horſes, and a ſmaller kind to go by two or three horſes. 3. A Threſhing Mill to go by water or horſes occaſionally, when there is not a conſtant ſupply of water. 4. A Threſhing Mill to go by wind. 5. A Corn or Meal Mill, and Barley and Malt Mills. 6. Two kinds of Flour Mills, and two kinds of Bolting Engines. 7. A Lint Mill. 8. Bleaching Machinery, ſuch as Waſhing Mills, Rubbing Boards, and a Machine for Waſhing Lint Yarn, or Thread —Beetling Mills, and ſeveral other Machines for dreſſing Linen Cloth. 9. A Paper Mill and Glazing Engine. 10. An Oil Mill, with Rollers for Bruiſing Seed. 11. A Snuff Mill, and Cutting Engine. 12. A Saw Mill for cutting Wood. 13. A Wauk or Plaith Mill, for Woollen Cloth. 14. Different kinds of Pumps for raiſing Water. Plans of Houſes neceſſary for containing each of theſe Machines.

The Rev. Mr Skene Keith's valuable paper entitled "*A General View of the Corn Trade, and Corn Laws of Great Britain*," will form a part of the 11th number of the Farmers Magazine, now in the preſs.

The Poems of James Pace are to be printed at the Kelſo preſs by ſubſcription. They are the compoſition of a ſtrong minded, ſelf-educated man; who, without any aſſiſtance, and in an unfavourable ſituation, has made himſelf maſter of muſic, mechanics, and many other branches of information; which perſons of his rank ſeldom think of acquiring, and they bear intrinſic marks of vigorous genius. The author is at preſent in the ſituation of gardener at Lainſhaw. It is highly creditable to the peaſantry of Scotland, that ſo many of them, have, by the mere dint of their natural powers, have emerged not only above mediocrity, but have even attained a high degree of literary merit: but it ought always to be had in view, that writing is an art which requires ſedulous practice and cultivation; and that the brighteſt flaſhes of genius neceſſarily loſe their luſtre, if this art be not poſſeſſed. The diamond does not ſhine with ſplendor, till it be cut and poliſhed. The example of Burns has induced many to attempt compoſition, who never reflect, that many men of great learning, never cultivated their minds ſo much as that mighty genius. For a ſpecimen of Mr Pace's Compoſitions, ſee the Poetry for this month.

A volume of ſcarce poems, chiefly deſcriptive, (By Scotiſh Authors) is ſhortly to be edited with Biographical and Critical illuſtrations by Mr Leyden. Among others, it will contain the curious poem of Albania, Wilſon's Clyde, and Hume's Day Eſtival.

A ſecond volume of the Tranſactions of the Highland Society is in the preſs, and will ſpeedily be publiſhed; it contains many very intereſting details, relative to the actual ſtate, and the manner of improving the agriculture, ſtock-farming, manufactures, and fiſheries of the Highlands of Scotland.

POETRY.

For the Scots Magazine.

THE GREEN VEIL,

SENT TO A LADY WITH HAMMOND'S POEMS.

IF I, fair maid, in plaintive ſtrain,
Confeſs no anxious lover's pain;
Nor bid my ſighing numbers flow,
In languid notes of mimic woe,
Think not mine eyes to beauty blind,
My heart unfeeling, or unkind,
Unfit for love's ſenſations keen,
But thank your cloudy veil ſo green.

If, while the veil conceals your cheek,
I ſtart not from your glance oblique;
Nor tingling through my glowing veins,
The crimſon tint my face diſtains;
Nor yet unconſcious near your ſide,
With motion ſcarce perceived I glide,
To talk by fits, and pauſe between,
Then thank your cloudy veil ſo green.

If ſighs of fondneſs half repreſt,
In ſecret breathe not from my breaſt;
Nor round my heart the languors wreath,
Which oft forbid the ſigh to breathe,
Nor o'er my brow, of pallid hue,
Emerge the cold and ſhining dew;
Blame not, fair maid, your faultleſs mien,
But thank your cloudy veil to green.

And now, when unconcerned and gay,
I pour the jocund ſportive lay,
And bid my careleſs heart defy
The glance of that love-kindling eye,
Still as I muſe on Hammond's pain,
Who felt the woes that others feign,
Like Hammond's fate might mine have been,
I think, and bleſs your veil to green.

L.

For the Scots Magazine.

On the accidental deſtruction of ſome Swallows Neſts, in June 1801.*

CHILDREN of air! whoſe ſportive wing
Now droops in yonder ſky,
You, on the lovely gales of ſpring,
Are doom'd to mourn and ſigh.

Though fair the fields, and green the groves,
You left thoſe fields ſo fair,
To truſt to man your infant loves,
And claim his foſtering care.

What ruthleſs breaſt of triple ſteel,
Your boſom peace could tear,
And blaſt the joys your hearts might feel
Through many a lengthening year.

In vain to you theſe groves are gay,
Enrobed in vernal green,
Your better moments far away
Have left the darkning ſcene.

I hoped, with kind and liberal aid,
Your cradled home to clear,
Where danger rude ſhould ne'er invade,
Nor yet the voice of fear.

Go hapleſs race! to fate reſigned,
In kindlier manſions live,
The peace that here you could not find,
Another home may give.

Yet, ah! I mourn your pleaſures flown,
And hopes, ſo bright in view,
All faded, ruin'd, paſt, and gone,
Like tranſient morning dew.

Children of woe! the ways of life
Are dark and hard to ſcan,
How myſtic rolls the weary ſtrife
That bounds the race of man.

In youth's gay ſpring, the flowery boaſt
Of all that bloom or grow,
Till† June arrives with chilling froſt,
And lays his beauties low.

The hopes that often heave the breaſt
With expectation high,
Ere evening's ſun illume the weſt,
In endleſs darkneſs die.

Friendſhip and love, a fading flower,
Bruſh'd by the wintry gale,
Smile ſeldom bright through fortune's ſhower,
In life's unhallow'd vale.

Yet ſtill our lonely hearts they chear,
With pale diminiſh'd beam,
Sweet as the ray through pity's tear,
Or joy's exſtatic dream.

The high decree on man awaits
Fore doom'd, like you to mourn
His boſom ties, by kindred fates,
All unrelenting torn.

For could my hand have ſaved the blow
That fills you with deſpair,
Where *Medway*'s ſtilly waters flow
You long had ſkimmed the air.

Around my roof, my hours to bleſs,
The year had ſeen you fly,
And N—wh—lm's walls of happineſs,
Been dearer than the ſky.

For the Scots Magazine.

THE SAILOR AND THE VIRGIN.

The ſubject of the following tale is a popular ſtory among ſea-faring men. It occurs in the *Facetiæ* of Poggio Bracciolini, a work of the fifteenth century, and what is more curious, is related of an Iriſhman, to mark the propenſity of that nation, to the ſpecies of blunder denominated a bull. Vid. Shepherd's Life of Poggio Bracciolini, p. 141.

THE ſea one day with mountain billows roll'd,
What time his Majeſty's good ſhip the Ocean
Was driving with accelerated motion,
Yawing, ſea-ſawing, by the tempeſt toſt,
"To prayers, G-d d—n ye, for we all are loſt,"
Cries Boatſwain, "five feet water in the hold."

* The following poem was written during an excurſion to the country, at Newh—l—m, in the pariſh of Dolphington, at the table of Mr J. N——, farmer there, a man whoſe genuine ſenſibility of heart, ſtrong and accurate powers of taſte and judgement, joined to the moſt active benevolence, would do honour to any ſituation of life. Theſe birds had been accuſtomed to build annually in the windows, for many years. The ſervants having one day, in the abſence of their maſter, deſtroyed the neſts, he was much affected at the circumſtance, and pathetically exclaimed, "Go to the altars of God; and find there the refuge I could not give." A friend ſuggeſted this as a fit ſubject for a few verſes.

† Alluding to a ſevere froſt in June, 1801.

Jack, who for coiling and belaying,
Had found no ſea room yet for praying,
Thought this is now the nick of time to pray.
And quick as lightening grappling firm the maſt,
With clumſy fiſts of iron holding faſt,
Thus to the Virgin Mary roar'd away.

"Moſt holy Virgin! beautiful divine!
If Thou wilt take my ſea-toſt bark in tow,
And haul me ſafely to the port at laſt,
By all my timbers, here I vow
To place before thy ſacred holy ſhrine
A waxen taper tall as this main maſt."

As arch Tom Handſail chanc'd theſe words to hear,
He ſung ſo ſlily in his ear;
"Yeo heo! my boy! put caſe you 'ſcape the wreck,
Where will you get the taper, Jack?"

"Huſh, huſh," cries Jack, "if heaven my life preſerve,
I'll make a farthing candle ſerve;
Think you the God of heaven would condeſcend
To dun Jack Bowſprit for a candle's end?"

J.

For the Scots Magazine.

SONNET.

WHEN I conſider how my lapſing hours,
In trifling joys, and poor conceits, are ſpent;
In culling honied ſweets from thorny flowers,
And ſigning oft in tender languiſhment.
(For I've a heart that owns thoſe ſacred thrills,
That all the magic arts of love inſpire;
And even a look from *one dear damſel* fills,
My melting breaſt with tumults of deſire.)
I mourn to think my inauſpicious fate,
Should blaſt the wreaths by powerful fancy wove;
And often try, but well I know too late,
To ſtem the torrent of all powerful love;
And vainly wiſh that I poſſeſſ'd a heart,
Where ſympathy of feeling holds no part!

FLORIMEL.

For the Scots Magazine.

SONNET.

WHERE ſpreading oaks and flowery turf combine
To form for wounded love a ſacred ſeat;
And ſilvery beeches mingle with the pine,
To ſhade the ſpot from ſummer's noon-tide heat;
And where melodious notes are heard to join,
The murmuring brook that gurgles at my feet;
While gadding woodbines round the branches twine,
And ſcent the ſacred dell with odours ſweet.

I with a breaſt that ſwells with paſſion warm,
Secluded from the crouded haunts retire;
And feel amid the ſweet ſerene a charm,
That feeds my hopes and nurſes my deſire,
For *that dear maiden* whoſe angelic form,
Did in this breaſt the flame of love inſpire!

FLORIMEL.

For the Scots Magazine.

THE NEGLECTIT LASSIE.

AS Beſſy ſat down wi' her ſeam at the fire,
She thought on the time that was faſt gaun by'er,
And ſaid to herſelf, wi' a heavy hiegh-hie,
Oh, a' body's like to be married but me.

My youthfu' companions are a' worn awa,
And though I've had wooers myſelf ane or twa,
A man to my mind ne'er yet proffer'd his loe,
Oh, a' body's like to be married but me.

There's Geordie the lawyer, wad hae me ſu fain,
And he's bought a houſe, a' wi' gear o' his ain,
But ere I gang in till't, a maiden I'll die,
A wee ſtumpin' bodie ſhall never get me.

Syne Tammy, my couſin, frae Lon'on came down,
Wi' wide yellow buckskins that dazzled the town,
Poor d—l, he gatna a blink o' my e'e,
Oh, a' body's like to be married but me.

But I met a lad by the ſauchy burn ſide,
Wha well wad deſerv'd ony queen for his bride,
Gin I'd had my will then, the tale ſudna' be,
That a' body's like to be married but me.

I gied him a look as a kind laſſie ſhoud,
My friends, if they kent it, would fairly rin wood,
Tho' bonny and guid, he's nae worth a bawbee,
Oh, a' body's like to be married but me.

It's hard to take ſhelter ahint a laigh dyke,
It's hard to take that we dinna well like,
It's hard to forſake ane we fain wad be wi',
It's harder that a' body's married but me.

DUNCAN GRAY.

For the Scots Magazine.

THE TRAVELLER'S RETURN.

BY THE LATE MISS BLAMIRE.

Tune "*Auld lang Syne.*"

WHEN ſilent time wi' lightly foot,
Had trod on thirty years,
My native land I fought again,
Wi' monie hopes and fears.
Wha kens, thought I, if friends I left
Will aye continue mine;
Or gin I e'er again ſhall meet,
The joys I left lang ſyne.

As I drew near my antient pile,
My heart beat a' the way;
Ilk place I paſſed ſeemed yet to ſpeak
Of ſome dear former day;
Thoſe days that follow'd me afar,
Thoſe happy days o' mine,
Which made me think the joys at hand
Were naething to lang ſyne.

My ivied towers now met my een,
Whare minſtrels used to blaw;
Nae friend ſtept out wi' open arms,
Nae weel kend face I ſaw;
Till Donald tottered to the door,
Whom I left in his prime,
And grat to ſee the lad come hame,
He bore about lang ſyne.

A new-ſprung race o' motley kind,
Would now their welcome pay;
Wha ſhudder'd at my gothic wa's
And wiſh'd my groves away.
"Cut, cut, theſe gloomy trees," they cried,
Lay low yon mournfu' pine;
Ah, no! your fathers names are there,
Memorials o' lang ſyne.

For the Scots Magazine.

SONG.

BY THE SAME.

WHEN the ſun beams of joy gild the morn of our days,
And the ſoft heart is warm'd, both with hope, and with praiſe,
New pleaſures, new proſpects ſtill burſt on the view,
And the phantom of bliſs, in our walks we purſue;
What though tangl'd in brakes, or withheld by the thorn,
Such ſorrows of youth are but pearls of the morn;
As the gem on the leaf, in the fervor of day,
The warmth of the ſeaſon diſſolves them away.

In the noontide of life, tho' not robb'd of their fire,
The warm wiſhes abate, and the ſpirits retire;
Thus colours leſs glowing give equal delight,
When reaſon juſt tints them with ſhades of the night;
Reflection's ſlow ſhadow ſteals down the gay hill,
Though as yet you may ſhun the ſoft ſhade as you will,
And on hope fix your eye, till her brightneſs ſo clear,
Shall hang on its lid a dim trembling tear.

Next the ſhades of mild evening, cloſe, ſilent around,
And lengthen'd reflection muſt ſtalk o'er the ground;
Thro' her lanthorn of magic, paſt pleaſures are ſeen,
And we then only know what our day-dreams have been;
On the pleaſing illuſion we gaze while we can,
Tho' we often exclaim, what a bauble is man!
In youth but a gew-gaw, in age but a toy!
The ſame empty trifle, as man and as boy!

For the Scots Magazine.

TO THE MEMORY OF BURNS,

BY JAMES PACK.

THE higheſt bliſs to deepeſt ſorrow turns,
When that which cauſed the joy is torn away;
So 'tis with thee, alas! lamented Burns,
Too early fallen to moulder in the clay;
But tho' thy mortal part may feel decay,
Yet ſtill ſhall live and laſt, thy laurell'd fame;
Thy ſong, to future ages, ſhall diſplay
The blaze of genius, all thy praiſe proclaim,
And 'mid immortal bards enrol thy deathleſs name.

On ſtrongeſt wing 'twas thine on high to ſoar,
To paint wild fancy's ſcenes with choiceſt art,
Or, penetrating deeply, to explore,
Each ſecret working of the human heart;
Well could thy muſe her thrilling power exert,
To touch the ſofter feelings of the mind;
And ſprightly mirth and pureſt joys impart;
With heavenly friendſhip and benevolence kind.—
Ah! thou haſt gone for aye, nor left thy peer behind.

For the Scots Magazine.

AH! long farewell—for ever
Ye fond hopes! adieu, adieu,
Your tranſient glories never
Shall life's cloſing beam renew;
I from this boſom tear you,
Like wild weeds, both rank and vain,
Where fancy ne'er ſhall rear you
To flouriſh there, or bloom again.

Yet ſad and broken-hearted,
Can I forget the fated night
In which we ever parted,
The lone grove of ſweet delight,
The diſtant torrent clearly
Illumin'd by the ſilver ſheen,
And thee I lov'd ſo dearly,
Thy ſoft ſmile and witching mien.

Had ages pour'd around me
Their wild variety of bliſs,
Or proſtrate empires crown'd me
With all their golden happineſs,
Thy placid form enchanting,
Thy boſom like the driven ſnow,
Thy cherub ſmile, awanting,
Had doom'd me to eternal woe.

Ah! now thy ſorrows ended,
No balm of healing pity crave,
Forlorn and unbefriended,
They laid thee in the gloomy grave;
But he thy falſe deceiver,
Whoſe cruel heart could triumph there,
Oh! never, never, never
Shall hope rend his dark deſpair.

With hollow faith to woo thee,
With many a perjur'd vow he came,
How anxious to undo thee!
He meanly ſtole thy ſpotleſs fame;
So on thy head devoted,
When every refuge cloſ'd the door,
The grave alone—beſtowed it,
The kind grave! for evermore.

And here thy faded roſes
Their bluſhing ſhame unſeen repoſe,
Where no young bloom diſcloſes,
No ſweet flower reviving blows.
Ah! long farewell—for ever
My deareſt hopes are fled away,
My evening ſun will never
Be equal to my dawning day.

B.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.

Thurſday, June 17. On reading the order of the day, that the *debtor's relief bill* be now read, Lord Alvanley moved as an amendment, that the word *now* be omitted, and the words "this day three months," be inſerted. This motion occaſioned ſome argument between the Noble Lord, the Lord Chancellor, and Lord Carysfort. The Lord Chancellor was anxious to prevent an idea going abroad, that the bill was adjourned, on account of its being generally diſapproved, ſo far from it, he approved of it highly, and thought it a good and neceſſary bill.

23. Lord Suffolk roſe to make the motion, of which he had given notice, relative to the affairs of the *India* Company. His Lordſhip then took notice of the occupation on the part of the company, of the kingdom of Arcot; the princes of which country, had always been attached to the intereſts of Great Britain; and, on that account, the removal of the young Nabob, from the throne of his anceſtors, was highly reprehenſible; another part of the conduct of the company, which he hoped would be enquired into, was the taking poſſeſſion of one-third of the territory of Oude, a country that formed a barrier between the Britiſh poſſeſſions, and other nations, that would have been hoſtile to us, and the Nabob of which had always been the faithful ally of the company. His Lordſhip then quoted letters written by Mr Dundas, in which that Right Hon. Gentleman declared it, as his opinion, that conqueſts, and extenſion of territory, were injurious to the intereſts of the company. His Lordſhip

next

next adverted to the debts of the company, which he ſaid amounted to 22 millions, an expence of about 4 millions had been incurred, in ſending an army from India to Egypt, which, when added to the other, would make the whole debt about 26 millions. He contended, that the affairs of the company were not, as had frequently been ſtated, in that proſperous ſituation, which could ſupport ſuch an enormous debt as this. There was no chance of this debt being liquidated; but, on the contrary, it was likely to continue increaſing, until it would terminate in the ruin of the company. After ſome farther obſervations, his Lordſhip concluded with moving, for "an account of the amount of the debts, due by the Eaſt India Company; and alſo for an amount of the ſtock and aſſets of the company." Lord Dartmouth took occaſion to correct the Noble Lord's ſtatements, with regard to the debts of India. In the year 1786, the debt amounted to nine millions, at preſent it was no more than 18 millions; but, the difference between the company's aſſets now, and in the year 1786, was far greater than the difference in the debt. In ſhort, the company's affairs were in a ſtate of proſperity, ſo far beyond what they were at the period he alluded to; that, although the debt was doubled, the means for diſcharging it, were much greater in proportion. Since the year 1798, the revenues of India had increaſed from 8 to 11 millions. The Noble Lord complained, that the annual budget of India, had not been brought forward lately; the only reaſon why it was not laid before parliament this ſeſſion, was, that the neceſſary accounts had not come from India.

On bringing up the report of the *alien bill*, Lord Holland inveighed againſt the unjuſt and oppreſſive operation of this act, by its ſubjecting aliens to be detained, harraſſed, and put to expence, without the poſſibility of obtaining redreſs, even after it was diſcovered, that their conduct was blameleſs. He was aſhamed in having boaſted to foreigners, that the moment they ſet their foot upon Engliſh ground, they were free to go where they pleaſed, without the danger of being moleſted. When he returned from the Continent with thoſe friends, it was with the deepeſt regret he found they were liable to all the penalties of the alien act. He conſidered it was highly unconſtitutional to give any miniſter ſo unlimited a power over ſuch a number of men, as was granted by this act. For theſe reaſons, he concluded by ſaying, that he was averſe to the bill, as it now ſtood, and ſhould vote againſt it. The Lord Chancellor urged the neceſſity of adopting for a time, the ſyſtem of caution, to which the country had been indebted for its ſalvation. Their Lordſhips ſtood pledged to repeal the bill if it could be done with ſafety in the courſe of next ſeſſion. The report was agreed to, and the bill ordered to be read a third time to-morrow. Lord Hutchiſon's *penſion bill* was read a third time, the other bills lying on the table were forwarded in their reſpective ſtages.

24. The *paper duty bill* went through a committee, and was reported without any amendment; ſome private buſineſs was then diſpoſed of, and their Lordſhips adjourned.

25. A meſſage from the Commons announced, that they agreed to the amendment made by their Lordſhips on the *alien bill*, *and Glenken Canal bill*. The bills on the table were forwarded in their ſtages, and the Houſe adjourned.

26. Their Lordſhips met purſuant to adjournment, and having ſent a meſſage deſiring the attendance of the Commons, proceeded to paſs, by commiſſion, the Iriſh controverted election bill, Bonham's divorce bill, and upwards of 30 private bills. Agreed to the conſolidated fund bill, the Iriſh import and export bill, and the illegal lottery bill.

HOUSE OF COMMONS.

June 17. Mr Luſhington brought up a petition from the ſhip owners of the port of London, againſt the tonnage impoſed on ſhipping this ſeſſion. Mr Luſhington hoped, that this petition, and the facts ſtated in it, would, on a future occaſion, be taken by the Houſe, into ſerious conſideration. Ordered to ly on the table. *Carnatic.* Mr Wallace wiſhed to know, if Mr Nicholls

was

was to bring forward his motion, relative to that country to-morrow, as it was impoſſible to lay before the Houſe the papers required. Mr Nicholls ſaid, that it certainly had been his intention to forward his motion to-morrow, whether the papers ſhould be preſented or not; but, as he underſtood, that Mr Sheridan intended to bring forward a ſimilar motion, he ſhould withdraw his notice; at the ſame time, informing the Houſe, that, if that Honourable Gentleman, did not, on that day, make the motion, he ſhould himſelf make it. Mr Sheridan ſaid, that although he had no hope of his motion being this ſeſſion attended with any effect, yet he certainly intended to make a motion, relative to the affairs of India, on Tueſday next.

Mr Tierney roſe to ſubmit certain reſolutions on *finance*. He did not wiſh at preſent to trouble the Houſe by any ſtatements: They conſiſted of obſervations on the old funded debt, the exchequer bills of 1800 and 1801, and the funded debt unredeemed and unprovided for, the long annuities, the ſum applicable to the redemption of the old debt, the annual charge on the permanent debt, the nett produce of the permanent taxes, the total value of the exports and imports, the probable peace eſtabliſhment of the next year, the charge on the conſolidated fund of Great Britain and Ireland, the miſcellaneous ſervices of both countries, the charge for the militia of England, the charge for the regular army, the navy, and the proportion paid for its ſupport by Ireland, the produce of the lottery, and the total charge for the army and ordnance of Great Britain and Ireland. Having ſtated theſe as the points of his reſolutions, he concluded by moving, that the firſt reſolution be read, which was done accordingly.

Mr Addington ſaid, that it was not his intention to make any obſervations on the ſtatements of the Honourable Gentleman at preſent. The courſe to follow was, that they ſhould be printed, and upon Monday next he ſhould ſubmit certain reſolutions, which would likewiſe be printed, and the debate upon both might come on this day ſe'ennight. This was agreed to.—Adjourned.

[The annual ſtatement of the national finance made by Mr Tierney, the reſult of which is conſiderably different from what we are led to expect from the Chancellor of the Exchequer, announced for next week, muſt naturally cauſe a ſerious inquiry into the facts.—According to the ſtatement of Mr Addington, we ſhall have 9,300,000l. of what has been termed *free revenue*, or, in other words, the portion of revenue that is applicable to the annual expences of the ſtate, after the intereſt of all debts, and liquidation of debts, are paid—*provided* there be no deficiencies—which is equal to 3,000,000l. more than the free revenue during the laſt peace eſtabliſhment. Mr Tierney eſtimates the revenues of the ſtate at 33,053,246l.; and Mr Addington has only taken credit for the ſum of 32,833,000l. which is 183,000l. under. The Miniſter, therefore, is not accuſed of magnifying the national reſources; and, with reſpect to the intereſt of the debt and ſinking fund, both gentlemen agree exactly in making it 23,520,000l. ſo that our free revenue by Mr Tierney's account is greater than by that of Mr Addington. The difference of reſult, Mr Addington ſtating that a ſurplus may be expected, and Mr Tierney pretending to calculate a deficiency of 1,795,101l. ariſes from eſtimation of *future expenditure*, not from different ſtatements of our ſituation. Having reduced the matter into ſo cloſe a compaſs, the queſtion is, whether 9,300,000l. according to Mr Addington, or 9,500,000l. according to Mr Tierney, will be ſufficient to defray our annual expences? In ſolving this queſtion, it is evident that Mr Addington muſt have had the beſt materials for making an eſtimate.]

June 18. The 1,500,000l. Exchequer bill's bill, and the land tax redemption bill, were read a third time and paſſed.

Mr Wilberforce ſtated, that ſince the queſtion of the ſlave trade was laſt agitated in Parliament, he had revolved the ſubject frequently in his mind, and the reſult was, that he did not think it proper to provoke any diſcuſſion on that ſubject at preſent. Early next ſeſſion, however, he would conſider it his duty to bring forward a motion on this intereſting ſubject.

Several accounts relative to the trade and finance of the Eaſt Indies, were received, laid on the table, and ordered to be printed.

An account of the ſums advanced by the Receivers General on account of the proviſional cavalry, was preſented.

Sir H. Mildmay preſented a petition from certain uncertified bankrupts.—Ordered to lie on the table.

A Committee of the Houſe proceeded to hold a conference with the Lords on the amendments made to the militia bill.

A meſſage from the Lords announced that the Glaſgow glebe bill was agreed to.

The Iriſh export and import bill, the Iriſh militia pay bill, and the Iriſh militia diſcharge bill, were committed, and ordered to be reported to-morrow.

The other orders of the day were gone through, after which the Houſe adjourned.

Mr Nicholls, in purſuance of his notice of a motion on the late tranſactions in the Carnatic, ſtated that he had no intention to make any enquiry into the mode by which we had acquired the Myſore country. Tippoo Saib and the Nizam had been the enemies of this country, and therefore there was a good excuſe for a war with thoſe powers; but the Nabob of the Carnatic and his anceſtors, for a long period had uniformly been the friends of England, and yet the ſucceſſor of the late Nabob had been depoſed, and a ſtranger introduced to his throne—This was the ſubject upon which he wiſhed information. Miniſters ought to defend their conduct, and prove their aſſertion, that in this inſtance they had acted conſiſtently with the laws of nations.

Mr Nicholls was proceeding, when Mr Sheridan moved that the Houſe ſhould be counted. There being only 33 Members preſent, an adjournment took place.

22. The Chancellor of the Exchequer ſaid, he roſe in purſuance of the notice he had given on a former day, the 17th, to ſubmit the following reſolutions on the ſubject of finance:

1. That the amount of the public funded debt was, on the 5th of January 1786, 238,231,248l. excluſive of long and ſhort annuities, and annuities for lives, to the amount of 1,373,550l. That on the 1ſt of February 1793, ſtock, to the amount of 10,242,100l. had been purchaſed by the Commiſſioners for redeeming the national debt; and annuities, to the amount of 79,880l. had fallen in, and had been carried to their account; reducing the actual amount of the debt, on the 5th of January 1793, to 127,989,148l. and the annuities to 1,293,670l.: And that, on the 1ſt of February 1802, ſtock, to the amount of 36,885,308l. had been purchaſed by the Commiſſioners for redeeming the national debt, and annuities, to the amount of 125,707l. had fallen in, and had been carried to their account; and ſtock, to the amount of 18,001,148l. had been transferred to them, on account of land tax redeemed; reducing the actual amount of debt exiſting before the war, on the 1ſt of February 1802, to 180,344,792l. and the annuities to 1,247,843l.

2. That the capital of the public funded debt, created ſince the 1ſt of February 1793, as the ſame ſtood on the 1ſt of February 1802, together with the capital to be created by ſums borrowed in the preſent Seſſion of Parliament, and excluſive of 7,502,633l. three per cent. ſtock, created by advances to the Emperor of Germany, is 351,125,730l. That the amount of long annuities created during the ſame period is 220,461l. per annum, excluſive of 230,000l. annuity, created by advances to the Emperor of Germany, which will expire in the year 1802: That of theſe ſums, 22,348,000l. capital, and 9791l. long annuities, are on account of Ireland; and leaving a permanent debt of 328,777,730l. charged on Great Britain; and that on the 1ſt of February 1802, 19,703,596l. had been purchaſed by the Commiſſioners for redeeming the national debt, reducing the ſaid permanent debt created ſince 5th January 1793, to 309,074,134l. per annum, excluſive of long annuities to the amount of 310,670l.

3. That the total amount of the permanent funded debt charged on Great Britain, after deducting the ſum of 59,588,904l. redeemed by, and the annuities fallen in to the Commiſſioners, and 18,001,148l. transferred to them, on account

account of land tax redeemed, was, on the 1ſt of February 1802, 419,418,926l. together with ſhort annuities, to the amount of 543,103l. and long annuities, to the amount of 1,015,410l. after deducting the annuities provided for by Ireland.

4. That the ſum annually applicable to the reduction of the national debt of Great Britain, in purſuance of the act paſſed in 1786, was 1,000,000l. being about 1-238th part of the capital of the permanent debt then exiſting; and for 1793 was 1,427,143l. being about 1-160th part of the permanent debt exiſting in 1793, and may, for the year 1802, be eſtimated at 5,800,000l. being about 1-84th part of the permanent debt exiſting in 1802, which ſum of 5,800,000l. is appropriated by act of Parliament to accumulate at compound intereſt, until the whole of the exiſting debt is diſcharged, which, ſuppoſing all the ſtocks to be purchaſed at par, and no further ſums to be transferred for the redemption of the land tax, cannot be later than the cloſe of the year 1843.

5. That the annual charge incurred on account of the permanent debt, on the 5th of January 1786, was 9,297,000l. before any fund was created applicable to the reduction of the debt; and on the 5th of January 1793, was 10,325,000l. including 1,000,000l. applicable to the reduction of the debt; in which ſum of 10,325,000l. was included, on the 5th of January 1793, the intereſt of 10,242,100l. capital ſtock redeemed; and the amount of annuities fallen in, or unclaimed, which had been transferred to the Commiſſioners, making together the ſum of 397,143l. and that the ſaid ſum of 10,325,000l. was reduced on the 5th of January 1802, by reaſon of ſtock transferred for the redemption of the land tax, and by the diminution in the charges of management on account of ſums redeemed by the Commiſſioners, to 9,771,169l. in which ſum is included the intereſt on 39,885,308l. capital ſtock redeemed, and the amount of annuities fallen in, or unclaimed, and transferred to the Commiſſioners, making together the ſum of 1,334,186l.

6. That the annual charge incurred on account of the permanent debt of Great Britain, created ſince the 5th of January 1793 (including 924,199l. permanent intereſt, and charge on loan of the preſent Seſſion) of which 48,761l. 17s. will not become payable until after the 5th of January 1806, amounts to 13,597,594l. per annum, of which 10,544,383l. is for intereſt, annuity, and charges of management of ſuch part of the ſaid debt as was unredeemed on the 1ſt of February 1802, and 3,053,211l. ariſes from 1l. per cent. ſinking fund on the capital of part of the ſaid debt and intereſt of ſtock redeemed, and is applicable to the reduction thereof; and that a further charge of 497,735l. per annum, is guaranteed by Parliament, in default of payment of the intereſt of certain loans by his Majeſty the Emperor of Germany.

7. That the amount of the outſtanding demands unprovided for on the 5th of January 1802, excluſive of unfunded debt, and of the anticipation of certain duties annually voted, was 4,416,220l. That the ſurplus of ways and means for the year 1802, was 114,000l. and 99,886l. remained unpaid, and applicable to the public ſervice, on the grant to the Queen of Portugal, reducing the amount of demands unprovided for to 4,202,334l. of which 3,920,289l. has been provided for in the preſent Seſſion.

8. That the unfunded debt (excluſive of the anticipation in the uſual form on certain duties annually voted), amounted on the 5th of January 1793, to 8,925,422l. and on the 5th of January 1802, to 21,179,170l. excluſive of the anticipation of the loan of 1802, and of 3,000,000l. advanced by the Bank, without intereſt, for the renewal of their charter, to be repaid in 1806; of which ſum of 21,179,170l. 10,113,493l. has been paid off, or provided for in the courſe of the preſent Seſſion.

9. That the net produce of the permanent taxes exiſting on the 5th of January 1784, then amounted to 10,194,259l. and that taxes were afterwards impoſed to defray the expences of the war ending in 1783, amounting in 1786 to 938,000l. making together 11,132,000l.

10. That the net produce of the permanent taxes exiſting previous to the year 1784, adding thereto about 938,000l. impoſed as above ſtated in

1784 and 1785; and 137,000l. arising from the conſolidation act, and from duties impoſed in 1789, was, in the year ending the 5th of January 1793, 14,284,000l.; on the 5th of January 1794, 13,941,000l.; on the 5th of January 1795, 13,858,000l.; on the 5th of January 1796, 13,567,000l.; on the 5th of January 1797, 14,292,000l.; on the 5th of January 1798, 13,332,000l. on the 5th of January 1799, 14,275,000l. on the 5th of January 1800, 15,743,109l. on the 5th of January 1801, 14,194,339l. and on the 5th of January 1802, including 1,275,441. the amount of bounties paid on corn and rice imported, 14,497,226l. which laſt ſum, after deducting the duties ariſing from the conſolidation act, and thoſe impoſed in 1789, exceeds the net produce of the permanent taxes on 5th of January 1784, together with that of the taxes impoſed in 1784 and 1785, by 3,228,226l.

11. That the actual net produce of the taxes impoſed ſince the 5th of January 1793, amounted, in the year ending the 5th of January 1802, to 9,187,288l.: And that the total net produce of the permanent taxes, in the year ending the 5th of January 1802, amounted to 23,684,514l. including 1,275,544l. paid for bounties on corn and rice imported.

12. That the total groſs receipt within the year (deducting re-payments, diſcounts, and drawbacks; and alſo deducting all loans and monies paid to Government) was,

In the year 1797, 23,076,179l.;
In the year 1798, 30,176,303l.;
In the year 1799, 34,750,976l.;
In the year 1800, 33,535,016l.;
And in the year 1801, 35,368,376l.;

being an increaſe, compared with 1797, of 12,292,197l. and compared with 1798, of 5,192,073l. compared with 1799, of 617,400l. and compared with 1800, of 1,833,360l.

13. That the official value of all imports into Great Britain, in the year ending the 5th of January 1784, was 13,122,230l.; and on an average of ſix years, ending the 5th of January 1784 was, 11,600,820l.: That the official value of all imports into Great Britain, in the year ending the 5th of January 1793, was 19,659,358l.; and on an average of ſix years, ending the 5th of January 1793, was 18,685,390l.: That the official value of all imports into Great Britain in the year ending the 5th of January 1802 (ſuppoſing the imports from the Eaſt Indies, of which no account has been as yet made up, to be the ſame as in the preceding year,) was 32,317,032l. making an increaſe, as compared with 1783, of 19,194,797l. and with 1792, of 12,657,674l.; and on average of ſix years, ending the 8th of January 1802, was 26,964,038l. making an increaſe, as compared with the average to 5th January 1784, of 15,273,209l. and with the average to 5th January 1793, of 8,278,648l.; and that the real value of imports in the year ending the 5th of January 1802, ſuppoſing the imports from the Eaſt Indies to be the ſame as in the preceding year, may be eſtimated at about 58,680,000l.

14. That the official value of Britiſh manufactures exported from Great Britain, in the year ending the 5th of January 1784, was 10,409,713l. and on an average of ſix years, ending the 5th of January 1784, 8,616,661.; that the official value of Britiſh manfuactures exported from Great Britain in the year ending the 5th of January 1793, was 18,336,851l. and on an average of ſix years, ending the 5th of January 1793, was 11,771,049l.: That the official value of Britiſh manufactures exported from Great Britain in the year ending the 5th January 1802, was 25,719,979l. making an increaſe, as compared with 1783, of 15,310,266l. and with 1792, of 7,383,128l.; and on an average of ſix years, ending the 5th of January 1802, was 21,631,050l. making an increaſe, as compared with the average to 5th January 1784, of 13,014,390l. and with the average to 5th January 1793, of 6,860,001l. and that the real value of Britiſh manufactures exported in the year 1801 may be eſtimated at 43,770,000l.

15. That the official value of foreign merchandize exported from Great Britain, in the year ending the 5th January 1784, was 4,332,909l.; and on an average of ſix years, ending the 5th January 1784, was 4,263,936l.: That the official value of foreign merchandize exported from Great Britain, in the year ending the 5th January 1793, was 6,568,348l.; and on an average of ſix years, ending the 5th January 1793, was 5,468,014l.: That the official

cial value of foreign merchandize exported from Great Britain, in the year ending the 5th of January 1802, was 16,523,481.; making an increaſe, as compared with 1783, of 12,190,571l. and with 1792 of 9,955,132l.; and on an average of ſix years, ending the 5th of January 1802, was 14,104,700l.; making an increaſe, as compared with the average to January 5th 1784, of 9,840,770l.; and with the average to January 5th 1793, of 8,636,686l.; and that the real value of foreign merchandize exported in the year ending the 5th of January 1802, may be eſtimated at about 15,750,000l.

16. That the number of regiſtered veſſels belonging to the Britiſh dominions, and employed in trade, in the year 1789, being the firſt year in which the regiſter act had taken full effect, was 14,310; their tonnage 1,395,172; and the number of ſeamen navigating the ſame 108,962: In the year 1792, the number of veſſels was 16,079, their tonnage 1,540,145, and the number of ſeamen navigating the ſame, 118,286; and in the year 1801, the number of veſſels was 19,772, their tonnage 2,037,317, and the number of men 143,987; being an increaſe of 5468 ſhips, of 642,145 tons, and of 35,025 men, compared with 1788; and of 3693 ſhips, of 497,172 tons, and of 25,701 men, compared with 1792.

17. That the total ſum to be raiſed in Great Britain, in the year 1802, may be eſtimated as follows, viz.

Intereſt of public funded debt, charges of management, and ſinking fund, on the 5th January 1802, after deducting intereſt payable by Ireland	L. 22,444,564	
Intereſt, &c. to be incurred and paid between 5th January 1802, and 5th January 1803, on ſtock created by loans in the preſent ſeſſion	665,422	
Intereſt on Exchequer bills	750,000	
Proportion to be defrayed by Great Britain, according to the articles of the union, of the civil liſt, and other charges on the conſolidated funds of Great Britain and Ireland, amounting together to 1,537,739l.	1,356,828	
Civil government of Scotland, eſtimated as before Penſions on hereditary revenue, ditto Military and deſerter's warrants, ditto Bounties for promoting fiſheries, linen manufactures, &c. including exceſs of corn bounties beyond 1,643,000l. repaid by Parliament.	1,000,000	
Charges of management of the revenue the ſame as laſt year	2,025,697	
Making the total permanent charges to be defrayed out of the groſs receipt of permanent revenue	28,241,514	
Proportion to be defrayed by Great Britain, according to the articles of union, of the ſupplies voted for 1802, for Great Britain and Ireland, amounting in the whole to 39,305,344l. including therein the ſeparate charges on Great Britain	35,532,371	
		63,773,882
Advance to Ireland	2,000,000	
Intereſt payable for Imperial loans	497,596	
		2,497,596
		L. 66,271,478

18. That the groſs receipt of the permanent revenue, after deducting re-payments for over entries, drawbacks, and bounties in the nature of drawbacks, amounted, in the year ending 5th January 1802, to — 29,220,836

Eſtimated produce to the 5th April 1803, of the taxes impoſed in the preſent ſeſſion of Parliament — 2,400,000

That

That further ſums are applicable to the ſervice of the year 1802, as follows:

Re-payments from Grenada, impreſts, and lottery -	L. 862,000
And that the remainder of the ſupply for the year 1802 is provided for by a loan, on account of Great Britain, of -	23,000,000
And a loan for Ireland, of - - - -	2,000,000
And by Exchequer bills to be charged on ſupplies 1803 -	5,000,000
And expected additional produce of taxes that were deficient in 1801 compared with 1799 - - - -	1,600,000
Surplus of Ways and Means 1801, and reſidue of grants to the Queen of Portugal - - - -	213,886
Intereſt on land tax contracted to be paid for by inſtalments -	25,000
Arrears of income tax - - - -	2,500,000
Making in the whole, the ſum of - -	L. 60,821,422

19. That it appears, by a report of a Committee of this Houſe, in 1791, that the actual expenditure (including the annual million for the reduction of the public debt) on an average of five year's peace, ending the 5th of January 1791, and including ſundry extraordinary expences for the armament of 1787, and for payments to American loyaliſts and other articles of a temporary nature, amounted to 16,816,985l.

But the peace eſtabliſhment was eſtimated by the ſaid Committee at - - - - - -	15,969,178
[With which eſtimate the actual expence of the year 1792 nearly agreed.]	
In the above ſum was included the charge of the public debt, amounting to 10,325,000l. from which is to be deducted the the charge of ſtock extinguiſhed by the redemption of the land tax on the 5th of January 1802 - -	540,000
	L. 15,429,178
That the additional permanent charge incurred by the debt created ſince 1793, excluſive of intereſt payable by Ireland, is -	13,597,594
That the additional charge to be incurred for increaſed amount of Exchequer bills outſtanding is about - -	140,000
Intereſt of money for ſatisfying increaſed navy debt, at 4l. per cent. is about - - - -	270,000
That the additional charge incurred on the conſolidated fund is	390,000
That the additional charge incurred for a ſum appropriated for the redemption of the public debt is - -	200,000
And that the increaſed expences of the peace eſtabliſhment (excluſive of any charges to be incurred by intereſt on further ſums to be paid on winding up the expences of the war, and of any augmentation which may take place in the naval or military eſtabliſhment, but allowing for increaſe of pay and other expences) may be eſtimated at - - -	700,000
And alſo excluſive of 497,000l. intereſt on loans due by the Emperor of Germany, and guaranteed by Parliament, may be eſtimated at - - - -	L. 30,726,772

20. That adding to the produce of the permanent taxes in the year ending the 5th of January 1802, the ſum of 1,275,544l. paid for corn bounties, and the ſum of 1,600,000l. being the eſtimated deficiency of certain duties in the ſame year, the income applicable to the peace eſtabliſhment may be eſtimated as follows:

Old

Old permanent taxes, - - -	L. 14,497,226
New permanent taxes, - - -	9,187,288
Further produce of taxes that were deficient in 1801, compared with 1799, - - - -	1,600,000
Further produce of taxes 1801, - -	864,319
Taxes impoſed in 1802, - - -	4,000,000
Land and Malt, after deducting land tax redeemed, -	2,060,000
	L. 32,208,833

And that a further ſum of 454,340l. ariſing from annuities, which will expire at the periods under mentioned, viz.

In 1805, - -	56,554
1806, - -	8,152
1807, - -	15,515
1808, - -	374,119
	L. 454,340

will then alſo be applicable, as well as ſuch ſums as may from time to time ariſe from the ſavings on the intereſt of ſtocks which may be reduced to a lower rate, and which, ſuppoſing the whole of the ſtocks to be reduced to 3 per cent. would amount to 1,491,890l. which ſums are excluſive of any allowance for the profit of a lottery, or for any participation of the territorial revenues of India. Adjourned.

23. Mr Sheridan obſerved, that yeſterday he had moved to count the Houſe, becauſe there was not a ſufficient number of Members preſent.—An Hon. Member then thought it proper to go into a diſcuſſion of a very important buſineſs, but he conſidered it impoſſible for the Houſe to form any opinion from the imperfect documents which were now before them. There were only two courſes to be followed, either the Houſe ought to go completely into the buſineſs, on very imperfect information, or to abſtain at preſent from all diſcuſſion. After ſome humorous comments on the conduct of Mr Nicholls, he concluded by propoſing to bring up a petition from the Regents of the Carnatic, praying for redreſs.

The Chancellor of the Exchequer agreed in what the Honourable Gentleman had ſaid, that there was no alternative. The Houſe muſt either go into the ſubject on imperfect documents, or abandon altogether the diſcuſſion for the preſent. He agreed to the bringing up of the petition.

Mr Nicholls was proceeding to take a general view of the proceedings relative to the ſtate of the Carnatic.

Mr Wallace called him to order.

The Speaker was alſo of opinion, that the Honourable Gentleman was out of order; but it was impoſſible for him to ſay that the Honourable Gentleman would not bring his arguments to bear on the queſtion.

Mr Nicholls proceeded, and at laſt moved an addreſs to the King, which was not ſeconded.

The Chancellor of the Exchequer then moved that the Houſe do adjourn.—Agreed to.

24. Mr Wilberforce roſe. He reminded the Houſe, that ſome time ago Dr Carmichael Smith had preſented a petition, ſtating, that he had diſcovered the uſe of nitrous fumigation as a preventative againſt infection. That petition had been referred to a Committee, which, after a laborious inveſtigation, had made a report highly in favour of the ſtatements in the petition.

He concluded by moving an addreſs to his Majeſty, praying his Majeſty to order that there be advanced and paid to the ſaid Dr James Carmichael Smith, a ſum not exceeding 5000l. and to aſſure his Majeſty that this Houſe will make good the ſame.

Mr Erſkine ſeconded the motion.

The motion was put and carried *nem. con.*

Mr Addington then ſaid, that it muſt be the wiſh of the Houſe that the remuneration to Dr Smith ſhould be clear of all charges, and he thought ſome means might be fallen upon to that effect.---Adjourned.

25. The order of the day being read for the reſumption of the adjourned debate upon the financial reſolutions, ſubmitted to the Houſe by the Chancellor of the Exchequer and Mr Tierney,

Mr

Mr Tierney ſaid, he was merely deſirous that his reſolutions ſhould be placed upon the journals, and that he was very indifferent whether this was done by their being negatived, or the previous queſtion being put upon them. He concluded by moving the firſt reſolution.

The Chancellor of the Exchequer ſaid, in eſtimating the amount of the national debt, he thought the Hon. Gentleman was not juſtified in charging the valuation of the long annuities. He might as well have valued the ſhort annuities; but neither of them could be juſtly conſidered as adding to the mass of the debt. The amount, by deducting this article, would be reduced two millions. He was ſatisfied that the country had ample means to bear all its burdens, and that we might confidently look forward to a long period of national proſperity. As the Hon. Gentleman's reſolutions differed ſo immaterially from his own, he did not feel it conſiſtent with his duty to negative them. He therefore begged leave to move the previous queſtion.

Mr Tierney obſerved, that he had not valued the ſhort annuities, only becauſe he knew no way of valuing them. He ſurely was juſtified in including the long annuities, as the Legiſlature, in the ſinking fund act, had conſidered them as a part of the national debt.

Mr Vanſittart went over the ſame ground with the Chancellor of the Exchequer.

The Chancellor of the Exchequer then roſe to ſtate the ſubſtance of his own reſolutions. Though the Hon. Gentleman and himſelf, he ſaid, agreed in form, yet, with regard to the financial ſituation of the country, in fact they widely differed. He did not complain of what the Hon. Gentleman had inſerted in his reſolutions, but what he had omitted. He had attempted to ſupply the deficiency, that he might efface any falſe impreſſion that might have been made on the public mind.

Mr Vanſittart ſaid he thought he could eaſily prove, that our commerce had nothing to fear from the return of peace; it had flouriſhed in ſpite of the war. Except to the captured iſlands, we enjoyed no branch of trade from the war, and that was not to be compared to thoſe of which it deprived us. Our taxes muſt increaſe, becauſe our conſumption increaſed. Taking the average of the three years before the war, and the laſt three years, 700 tons of wine were uſed yearly during the latter period more than during the former, upwards of 400 millions of pounds of tea, and 933 cwt. of ſugar. The capital lately employed in loans and contracts would now be turned to productive induſtry. During the eight years before the war, 750 acts paſſed for local improvement, and during the laſt eight years, 1172. Peace would give a new impetus to theſe exertions, and during the preſent Seſſion, more private buſineſs had actually been done than was ever before known. To ſhew that our commerce did not gain by the war, ſhe ſhould prove that the commerce of neutral nations had advanced ſtill more rapidly.

The Hon. Gentleman here read a variety of papers, ſhewing the prodigious advances made of late years by the Swedes, the Danes, but above all by the Americans. If we were to ſuffer from the peace, it certainly would be immediately after its arrival; and indeed it had been ſaid that our trade had experienced a complete ſtagnation. But the truth was, that our exports and imports during the quarter ending the 5th of April, exceeded what they were in the correſponding quarter in the year 1801, always noted for its proſperity. During this quarter in 1801, the official value of exports was 5,105,000l.; the real value 7,400,000l. During the ſame quarter in this year, the official value of exports was 5,365,000l. and the real value 8,343,000l. an increaſe of nearly a million. The imports in the ſame proportion.

Sir F. Baring begged leave to declare it, as his opinion, that our trade muſt ſuffer ſeverely. There were many articles ſuch as coffee, which we imported to the value of many millions, in which our trade would now be inconſiderable. There were others, ſuch as tea, which at preſent there was every proſpect of our loſing, from their being taxed to a degree, which they were quite unable to bear.

The Chancellor of the Exchequer ſaid, he had heard the Hon. Baronet with concern and diſappointment. Without any diſreſpect to him, he muſt flatly

flatly deny his position. Except the trade to the ceded islands, we should lose none which we now possessed, and that produced scarcely any thing to the revenue, as our own colonies supplied our consumption of tea and sugar, and the produce of the rest was re-exported to foreign countries.

The previous question was then carried, and the Chancellor of the Exchequer's resolutions were put and agreed to.

The Chancellor of the Exchequer moved an address to his Majesty, praying that he would be graciously pleased to confer some dignity in the church upon the Rev. John Barton, for his services as Chaplain of the House.—Ordered *nem. con.*

The Chancellor of the Exchequer said, that William Drummond, Esq. the Minister Plenipotentiary to his Sicilian Majesty, had had the good fortune to discover, among the ruins of Herculaneum, some ancient manuscripts, forming a valuable repository of the learning of former times; but for his exertions, assisted by a Noble Personage, who had ever shewn himself a zealous promoter of science, those manuscripts would have been destroyed. Great progress had been made in getting them copied---the particulars would be laid before Parliament early in the next Session. In the mean time, as a considerable sum of money had been expended, and would still be required to complete the copies, he trusted the House would have no objection to a motion for an address to his Majesty, praying that he would be pleased to grant the sum of 1700l. to William Drummond, Esq. his Majesty's Minister Plenipotentiary to his Sicilian Majesty, towards paying the expences incurred in copying ancient manuscripts discovered at Herculaneum and Pompœia.—Agreed to.

The Chancellor of the Exchequer afterwards observed, that he was sorry there was so thin a House when he was about to give a very important notice. It would be recollected that when the subject of the Civil List debt was before the House, he had stated that he meant to bring forward a measure to prevent its accumulation in future. He was deeply concerned that the multiplicity of public business had prevented him from giving it a sufficient degree of attention to bring it to maturity. However it had not been abandoned, and would be brought forward early next Session; if not by him, he trusted by some other of his Majesty's servants. He considered the House pledged for it as well as Administration.--Adjourned.

26. A person from the Auditor's Office presented a copy of such accounts as had been audited since the 5th of July 1785, and in which no progress had been made. He also presented a copy of such accounts as were under examination, and a statement of the progress made in them.

Lord Arden informed the House, his Majesty had been waited on with the several Addresses of the House, and he had, in compliance with them, given directions for enlarging and improving the rooms; for granting 5000l. to Dr Carmichael Smith; 1700l. to William Drummond, Esq. and such other grants as were prayed for by the addresses; and that he would confer some church dignity on the Rev. Mr Barton, the chaplain of this House.—Adjourned.

June 28.

Sir Francis Molyneux, Gentleman Usher of the Black Rod, at three o' clock, in his Majesty's name, ordered the immediate attendance of the Commons, in the House of Peers; which was immediately complied with by the Speaker and the rest of the Members present.

His Majesty then delivered the following most gracious speech from the throne:

"*My Lords and Gentlemen,*

"The public business being concluded, I think it proper to close this session of Parliament.

"During a long and laborious attendance, you have invariably manifested the just sense you entertain of the great trust committed to your charge. The objects of your deliberations have been unusually numerous and important, and I derive the utmost satisfaction from the conviction that the wisdom of your proceedings will be fully proved by their effects, in promoting the best interests of my people throughout every part of my dominions.

"*Gentlemen of the House of Commons,*

"The ample provision you have made for the various branches of the public service, demands my warmest acknowledgments; and my particular thanks are due for the liberality which you have shewn in enumerating my civil government and

houſehold, from the debt with which they were unavoidably burdened.

"Whilſt I regret the amount of the ſupplies which circumſtances have rendered neceſſary, it is a relief to me to contemplate the ſtate of our manufactures, commerce, and revenue, which afford the moſt deciſive and gratifying proofs of the abundance of our internal reſources, and of the growing proſperity of the country.

"*My Lords and Gentlemen,*

"As I think it expedient that the election of a new Parliament ſhould take place without delay, it is my intention forthwith to give directions for diſſolving the preſent, and for calling a new Parliament.

"In communicating to you this intention, I cannot ſuppreſs thoſe ſentiments of entire approbation with which I reflect upon every part of your conduct, ſince I firſt met you in this place. The unexampled difficulties of our ſituation, required the utmoſt efforts of that wiſdom and fortitude which you ſo eminently diſplayed in contending with them, and by which they have been ſo happily ſurmounted. From your judicious and ſalutary meaſures during the laſt year, my people derived all the relief which could be afforded under one of the ſevereſt diſpenſations of Providence. And it was by the ſpirit and determination which uniformly animated your councils, aided by the unprecedented exertions of my fleets and armies, and the zealous and cordial cooperation of my people, that I was enabled to proſecute with ſucceſs, and terminate with honour, the long and arduous conteſt in which we have been engaged.

"The ſame ſenſe of public duty, the ſame ſolicitude for the welfare of your country, will, now, in your individual characters, induce you to encourage, by all the means in your power, the cultivation and improvement of the advantages of peace.

"My endeavours will never be wanting to preſerve the bleſſings by which we are ſo eminently diſtinguiſhed, and to prove that the proſperity and happineſs of all claſſes of my faithful ſubjects, are the objects which are always the neareſt to my heart."

Then the Lord Chancellor, by his his Majeſty's command, ſaid,

"*My Lords and Gentlemen,*

"It is his Majeſty's royal will and pleaſure, that this Parliament be prorogued to Tueſday the ſeventeenth day of Auguſt next, to be then here holden; and this Parliament is accordingly prorogued to Tueſday the ſeventeenth day of Auguſt next."

The Speaker, at his return, informed the Houſe of his Majeſty's having been attended at the Houſe of Peers, and made a moſt gracious ſpeech from the throne, of which he had received a copy.—This copy he read from the Chair; and thus cloſed the ſecond ſeſſion of the Parliament of the united kingdom.

His Majeſty looked exceedingly well; and he delivered his ſpeech with his uſual diſtinctneſs, but not in a tone altogether ſo audible as he has been heretofore accuſtomed to do. The Houſe of Peers was uncommonly crowded with Ladies of the higheſt diſtinction, who, in the moſt elegant attire, and intermingled amongſt the Peers in their robes, exhibited a *coup d'œil* extremely brilliant and agreeable. The King, both in his way to the Parliament Houſe, and on his return, was received by the populace, who aſſembled in vaſt numbers, with the moſt unbounded and loyal acclamations.

MONTHLY REGISTER.

FOREIGN INTELLIGENCE

FRANCE.

THE French Government having notified to the Court of Vienna, that Bonaparte was to be elected Conſul for life, his Imperial Majeſty has ordered his Ambaſſador to the French Republic, "to congratulate the Firſt Conſul, in his name, and to declare to him that the important event is the more acceptable to his Majeſty, inaſmuch

much as he is perſuaded that it will have a great influence upon the duration of a general peace!"

The inauguration of the Conſul for life, is fixed for the 14th inſt.

In the Frankfort Genealogical Manual (*Genealogis chès Handbuche*), a liſt of the family of Bonaparte is inſerted for the firſt time. It appears to contain ſome particulars hitherto not generally known.

Napoleon Bonaparte, born Auguſt 15. 1767; wife Joſephe, widow of General Beauharnois; her firſt name Lapagerie; born in Martinique 1762; married December 1796.

Step Children—Eugene Beauharnois; Cecile Beauharnois, married January 4. 1802, to Louis Bonaparte, brother of her ſtep-father.

Brothers and Siſters—Joſeph Bonaparte; Lucien Bonaparte, a widower, without children; Louis Bonaparte, married to Cecile Beauharnois; Maria Bonaparte, married in 1794, in Italy, to General Leclerc; Caroline, married in 1800, to General Murat; Jerome; Guide Marin; Adela, married in 1800. to General Blaccioche.

Parents—Charles Bonaparte, born at Ajaccio in 1739, firſt a lawyer, afterwards in the army; his widow, Letitia Ramiolini, was celebrated for her beauty.

Uncle by the Father's ſide—Napoleon, late Canon at St Miniatolal Tedeſcho, in Tuſcany.

France has acquired by the late war, an extent of territory of 1498 ſquare leagues, and a population of 4,381,266 inhabitants; namely,

Savoy - -	411,700
The county of Nice	93,366
Avignon, the county of Venaiſin, and Dutch Flanders	200,500
Maeſtraicht and Venloo	90,000
Belgium - -	1,880,000
The left Bank of the Rhine	1,658,500
Geneva and its territory	40,000
Mulhauſen - -	7,200

The French Government have decreed, that gold and ſilver, whether minted or not, diſhes and plates of gold and ſilver, and veſſels of gold or ſilver, made for the purpoſes of religious worſhip, are permitted to be exported to foreign countries.

A decree has been paſſed by the French Conſuls for the eſtabliſhment of a Council charged with the general and definitive liquidation of every part of the public debt. This Council is an imitation of our Commiſſioners for paying off the National Debt by the Sinking fund.

The Legion of Honour has been organized, and an arrette has been publiſhed, dividing the Republic into ſixteen parts, each of which is to have a cohort of the Legion.

A new experiment has been made at Tours, of a Telegraph, which a miniſter might uſe in his *bureau*, and communicate thereby with his ſubordinates at a diſtance. It is the invention of one Alexander, an artiſt and phyſician.

HOLLAND.

The Legiſlative body have rejected a propoſition of the Council of State, which had for its object to grant a General Amneſty to all thoſe who had quitted the territories of the Republic, in conſequence of the revolution in 1795.

The Stadtholder is to have the rich Biſhoprick of Fulda as his indemnity. The revenues of the Biſhopric amount to 250,000 florins.

The Princeſs of Orange and the Hereditary Prince, have left London on their return to the Continent.

Accounts received at Amſterdam from Surinam, mention the dreadful effects cauſed there by a very heavy fall of rain. All the product of that ſettlement is nearly deſtroyed by the inundations.

The beſt news from Holland brought by the mail, is the confirmation of all the reſtrictions upon Britiſh commerce having been taken off.

GERMANY.

The King of Pruſſia arrived at Memel on the evening of the 9th June, and the Emperor of Ruſſia arrived the next morning.

The Emperor of Ruſſia, and the King and Queen of Pruſſia left Memel on the 16th of June. Nothing has tranſpired upon the ſubject of the conferences between the two Monarchs.

SARDINIA.

Charles Emanuel the Fourth, King of Sardinia, having by an inſtrument, dated at Rome the 4th day of June,

reſigned his Crown and dominions in favour of his brother, the Duke de Aoſt, his Royal Highneſs has acceded to the Crown, under the name of Victor Emanuel.

No reaſons are publicly aſſigned for the unexpected abdication of the King of Sardinia. It is only ſaid, that the bad ſtate of his health, which has increaſed ſince the death of his ſpouſe, and having no children, induced him to reſign the care of public affairs entirely into the hands of his brother, already preſumptive heir to the throne.

The Pope has forbidden, under the moſt ſevere penalties, the exportation of any works of Art, Antiques, &c.

TURKY.

The accounts from the Turkiſh Empire are convincing proof, that a balance of power ſtill ſubſiſts between the great nations of Europe, as any one of them, if not prevented by its apprehenſions of the others, would not fail to take advantage of an empire, already unable to ſupport its own ruins.

Accounts from Conſtantinople of the 1ſt of May, confirm the former reports of the diſtracted ſtate of Egypt. The Beys are in open inſurrection, and the expulſion of the Turks does not appear to be a very improbable event.

Accounts from Conſtantinople, of the 18th of May, ſtate, that the plague has again broken out in Egypt with moſt deſtructive violence. The Engliſh troops, it was ſuppoſed, would on this account, immediately be obliged to ſail from Alexandria and Roſetta. At Conſtantinople and Smyrna, the plague was alſo again appearing with aggravated violence. New diſturbances have broke out in Romelia.

The accounts received from Egypt are unfavourable; confuſion and diſorder increaſe there from day to day. Several parts are in full inſurrection The Beys are ſupported in their pretenſions by the Mamelukes, and the rebels already form numerous bodies. The Grand Vizier has received the ſtricteſt orders, to neglect nothing to ſuppreſs this inſurrection. The Engliſh, who have ſtill 5000 troops in Egypt, have contented themſelves with declaring, they would not give any ſupport to the revolted Beys.

AMERICA.

The following paragraph, relating to an event, which has occaſioned a conſiderable expreſſion of ſorrow, we copy from *The New York Commercial Adverti/er*, of the 17th ult. "It is with much regret we announce to the public the death of Mrs Martha Waſhington, relict of the great and good Preſident Waſhington. Her deceaſe took place on Saturday laſt, at Mount Vernon. The death of this eſtimable woman muſt ſtrongly recal to the recollections of every true American the many amiable qualities which marked her character through the revolutionary war, and throughout the halcyon days of the firſt eight years adminiſtration of the federal government. The worthy conſort of the *firſt of men*, ſhe ſhared his anxieties; ſhe ſoothed his cares; ſhe conciliated for him and for herſelf the affections of her country, and has left a name that that will be reſpected and beloved by the citizens of theſe ſtates, while ſuperior excellence continues to command their approbation."

INDIA.

Letters from India, overland, ſtate, that Marquis Welleſley, as Governor-General of India, has delegated Sir Home Popham on an important embaſſy to the Arabian Chiefs on the borders of the Red Sea.

CHINA.

Accounts brought by the Royal Admiral from China inform us, that the Miſſionaries are ſuffered to perform their humane work without interruption. They haſten alſo to baptize thoſe who retain the ſmalleſt ſpark of life. One of thoſe pious fathers acknowledged, that, in Pekin alone, about two thouſand were every year expoſed, of whom a large proportion periſhed. One of theſe Miſſionaries, in the name of the reſt, has addreſſed letters of thanks for the kind treatment they experienced from the Court of Directors of the Eaſt India Company.

LEIPSIC FAIR.

The catalogue of the laſt Leipſic fair has been publiſhed. It conſiſts of 306 pages, large octavo. The total number of books which have been publiſhed in Germany, from September

1801 to Eaſter 1802, amounts to 3104, among which were 307 novels, 59 dramas, 89 muſical books, nearly 450 tranſlations, 300 new editions, and 10 works printed in Denmark and in Sweden.

BRITISH INTELLIGENCE.

FROM THE LONDON GAZETTE.

Council-Office, Whitehall, June 15.

His Majeſty having been pleaſed to appoint his Grace, Hugh Duke of Northumberland, K. G. to be Lord Lieutenant of and in the county of Northumberland, and of the town and county of Newcaſtle upon Tyne, a Council was this day held at Northumberland Houſe, when his Grace took the oaths appointed to be taken thereupon, inſtead of the oaths of allegiance and ſupremacy.

At the Court at St James's,

PRESENT.

The King's Moſt Excellent Majeſty in Council.

16. His Majeſty having been pleaſed to appoint the Right Hon. William Lord Lowther to be Lord Lieutenant of the counties of Cumberland and Weſtmorland, his Lordſhip this day took the oaths appointed to be taken thereupon, inſtead of the oaths of allegiance and ſupremacy.

Downing Street.

18. The King has been pleaſed to appoint the Right Hon. Lord Whitworth, K. B. to be his Majeſty's Ambaſſador Extraordinary and Plenipotentiary to the French Republic.

The King has alſo been pleaſed to appoint James Talbot, Eſq. to be his Majeſty's Secretary to that Embaſſy.

Whitehall.

26. The King has been pleaſed to order a Congé d'Elire to paſs the Great Seal, empowering the Dean and Chapter of the Cathedral Church of St Aſaph to chuſe a Biſhop of that See, the ſame being void by the death of the Right Rev. Father in God Dr Lewis Bagot, late Biſhop thereof; and his Majeſty has alſo been pleaſed, by his Royal Sign Manual, to recommend to the ſaid Dean and Chapter the Right Rev. Father in God Samuel Horſley, now Biſhop of Rocheſter, to be by them choſen Biſhop of the ſaid See of St Aſaph.

The King has been pleaſed to grant to the Hon. Gerald Valerian Welleſley, Clerk, Maſter of Arts, the place and dignity of a Prebendary of the collegiate church of St Peter, Weſtminſter, void by the death of the Rev. Dr Joſeph Hoare.

29. The King has been pleaſed to appoint William Adam, of Blair-Adam, Eſq. to be his Majeſty's Lieutenant and Sheriff Principal of the ſhire of Kinroſs.

July 2. The King has been pleaſed to appoint John Smyth, Eſq; Maſter and Worker of the Mint.

3. The King has been pleaſed to conſtitute and appoint the Right Hon. Henry Addington, Charles Small Pybus, Eſq. George Thynne, Eſq. (commonly called Lord George Thynne), Nathaniel Bond, and John Hiley Addington, Eſqrs. to be Commiſſioners for executing the office of Treaſurer of his Majeſty's Exchequer.

Downing Street.

5. The King has been pleaſed to appoint Francis Drake, Eſq. to be his Majeſty's Envoy Extraordinary and Miniſter Plenipotentiary at the Court of his Serene Highneſs the Elector Palatine.

6. The King has been pleaſed to appoint the Honourable William Wellesley Pole to be Clerk of the Ordnance of the United Kingdom of Great Britain and Ireland, in the room of John Sargent, Eſq.

The King has been pleaſed to conſtitute and appoint the Right Honourable Robert Stewart (commonly called Viſcount Caſtlereagh); his Grace William Henry Cavendiſh Duke of Portland, Knight of the Moſt Noble Order of the Garter; the Right Honourable Robert Banks Jenkinſon (commonly called Lord Hawkeſbury); the Right Honourable Robert Baron Hobart; and the Right Honourable Thomas Baron Pelham, his Majeſty's three Principal Secretaries of State; the Right Honourable Henry Addington, Chancellor of his Majeſty's Exchequer; his Grace James Duke of Montroſe, Knight of the Moſt Ancient Order of the Thiſtle; the Right Honourable Sylveſter Baron Glenbervie, (of that part of his Majeſty's united kingdom called

called Ireland); the Right Honourable William Dundas; the Right Honourable Thomas Wallace; the Right Hon. Charles John Baron Arden (of that part of his Majesty's united kingdom called Ireland); and Edward Golding, Esq. to be his Majesty's Commissioners for the management of the Affairs of India.

10. The King has been pleased to appoint his Grace, Hugh Duke of Northumberland, K. G. to be Custos Rotulorum of and in the county of Northumberland, and of the town and county of Newcastle upon Tyne, by letters patent bearing date the 12th day of June last.

The King has been pleased to grant the dignity of a Baronet of the United Kingdom of Great Britain and Ireland to Evan Nepean, of Loders and Bothenhampton, in the county of Dorset, Esq. and to the heirs male of his body lawfully begotten.

The King has been pleased to grant unto Margaret Haden, of Blackheath, in the county of Kent, spinster, his royal licence and authority, that she may use the surname of Hamilton only, pursuant to the last will and testament of her father in-law William Hamilton, late of Blackheath aforesaid, and of Lime-street, in the city of London, Esq. deceased; and that such his Majesty's royal concession and declaration be registered in the College of Arms accordingly.

Sir John Borlase Warren, K. B. is appointed British Ambassador to the Court of St Petersburgh, and will set off on his Embassy the first week in August.

LONDON.

GENERAL ORDERS.

Horse Guards, June 12. 1802.

His Royal Highness the Commander in Chief directs it to be made known to the army, that his Majesty has been graciously pleased to signify his royal pleasure, that every Serjeant (whether of the cavalry, foot guards, or line) who has in the course of the late war, or may hereafter, become blind on service, shall receive an allowance of One Shilling and Sixpence per diem; every Corporal, in the like circumstances, One Shilling and Two-pence per diem; and every Drummer and Private Man, in the like circumstances, One Shilling a day, for the remainder of their lives.

It is the Commander in Chief's pleasure, that his Majesty's gracious intention, above expressed, shall be communicated to the men, and inserted in the orderly book of every regiment.

By order of his Royal Highness the Commander in Chief.

HARRY CALVERT, Adj. Gen. of the Forces.

(CIRCULAR)

Horse Guards, July 6. 1802.

SIR,

I have the honour to inform you, that his Majesty has been graciously pleased to grant permission to the several regiments of his army, which served during the late campaign in Egypt, to assume, and wear in their colours, a Badge, as a distinguished mark of his Majesty's Royal approbation, and as a lasting memorial of the glory acquired to his Majesty's arms, by the zeal, discipline, and intrepidity of his troops, in that arduous and important campaign.

His Royal Highness the Commander in Chief has directed me to make this communication to you, in order that the regiment under your command may avail itself of the honour hereby conferred by His Majesty; and I am commanded at the same time, to apprise you, that a pattern of the Badge, approved by his Majesty, is lodged at the office of Comptrollers of Army Accounts, there to be had recourse to, as circumstances may require.

I have the honour to be, Sir,

Your most obed. humble servant,

HARRY CALVERT, A. G.

*** The Badge is a Sphinx, with the word "EGYPT" over it.

Cabinet Movements.

Having simply stated that the following paragraph is copied from the Morning Chronicle, we shall leave it to stand or fall on its own basis:—"It is confidently reported in the political circles, that in consequence of the manifold intrigues which agitate men and parties, and which Mr Addington perceives might terminate in a crisis unfavourable to his power and to his reputation, an offer has been made to bring back Mr Pitt into an ostensible share in the Ministry. It was to propose

poſe and diſcuſs the terms of this compromiſe that Mr Dundas lately waited on Mr Pitt, at Walmer Caſtle. His Majeſty, it is ſaid had conſented to Mr Pitt again entering upon his ſervice, on the condition that the queſtion of Catholic emancipation ſhould not be brought forward as a meaſure of Government. To this propoſal, Mr Pitt is reported to have given a decided negative, and to have ſtated even that he had no wiſh to come into office in the preſent ſtate of things, probably ſeeing the King not ſufficiently reconciled as to allow him to hold office with pleaſure and with effect. Mr Dundas, however, it is believed, will come into office, though equally ſhackled by the Catholic queſtion, if any body conſiders that ſubject to have been the true cauſe of the reſignations. The ground of his return is, the ſituation of the Eaſt India Company, whoſe affairs require the aſſiſtance of Mr Dundas's well known addreſs! It is underſtood, therefore, that Mr Dundas will reſume his ſtation at the head of the Board of Controul, and retain the whole patronage of Scotland."

The Privy Council has been much employed, in conjunction with the Crown Lawyers, relative to the arrangement of the diſtribution of prize money in Egypt, great difficulty having ariſen as to the claims the Turks have in this important buſineſs.

The new Palace at Kew is proceeding very faſt. The building is deſigned by the King, with improvements by Mr Wyat.

The Duke of Bedford is going to the continent for three or four years, for the purpoſe of clearing the incumbrances left behind by the late Duke, whoſe princely hoſpitality, whoſe kindneſs to his own family, and encouragement to agricultural ſcience, rendered even his fortune inadequate to the calls that were made upon it. To judge of his Grace's expences, 500l. a-week was paid to the labourers about Woburn. The farming ſtock is all to be ſold off, and a ſyſtem of retrenchment purſued till the eſtate is quite cleared.

Lord Elgin has embarked for England a quantity of ſtatues, paintings, and other precious objects. This is a truly patriotic meaſure, and well calculated to improve that taſte for the fine arts which has lately diſtinguiſhed our countrymen.

The importations of grain into Liverpool in the courſe of one week only, amounted to 4037 quarters, 3420 bags, 6256 buſhels, 630 barrels, and 100 tons Wheat; 3460 barrels, and 1216 bags Wheat Flour; 360 quarters, 18 bags Barley; 6195 quarters, 4598 barrels, 37 tons Oats; 169 tons, 192 bags Oatmeal; 789 barrels Pork; 100 Sheep; 189 Pigs; 145 Cows; beſides Butter, and a great quantity of other proviſions.

Prevention of the Fly in Turnips—At Mr Coke's ſheep-ſhearing, lately, a ſubſcription of two hundred guineas being cloſed, for the diſcovery of a preventive for the turnips againſt the inſect called the *fly* (on condition that it proved ſatisfactory to the ſubſcribers) the ſecret was declared; which is, to ſow 2 lb. of radiſh ſeed on every acre of turnip land, with the turnips; which the inventor declared, will ſo attract the fly, as to prevent its proving at all injurious to the turnip.

An account of ſtrong beer brewed, from the 5th of July 1801, to the 5th of July 1802, by the 12 principal porter brewers in London:

	Barrels.
Meux - -	143,945
Barclay -	137,407
Whitbread -	135,138
Hanbury -	131,966
Shum -	102,799
F. Calvert -	74,011
Goodwyn -	65,014
John Calvert -	45,496
Clowes - -	45,450
Cox - -	44,358
Elliott - -	36,683
Harford - -	32,240

Lord Ellenborough is the youngeſt Chief Juſtice that ever preſided over the Court of King's Bench: Lord Chief Juſtice Holt was one year older when he arrived at the ſame elevated rank in the profeſſion.

The importations into England and Scotland lately have been immenſe. In one week, viz. from 9th to 16th June, there was imported into London alone—Cotton Cloth, from Bombay and Bengal, 130,000 pieces of piece goods—Cotton, 1,212,480lbs.—Tea, from China, 139,000 cheſts, weighing 12,299,454 lbs.—Silk, from China, 540 bales raw ſilk, weighing 54,939 lbs. and 92,800 pieces brown Nankeens.

The next Parliament, it is ſuppoſed, will contain a greater portion of the Mer-

Mercantile intereſt than any former one.

Lord Auckland ſtated in the Houſe of Lords, that the correſpondence between Britain and France had already become ſo extenſive, that every packet that arrived from Calais brought about 4000 letters for this country.

EDINBURGH.

SIR, *28th June* 1802.

Having lately made a tour through the different parts of Scotland, I beg leave, through the medium of your paper, to inform all thoſe that are fond of ſhooting, that the greateſt part of the game has been deſtroyed by the ſeverity of laſt winter, eſpecially the moor game. The great fall of ſnow in May, with the violent froſt, deſtroyed many neſts of thoſe that remained; in many places it would be neceſſary to give them a kind of jubilee, or, at leaſt, to be very ſparing in ſhooting.

The practice of late years, of large parties going to ſhoot, with numerous pointers and double barrelled guns, has been very deſtructive, and ſhould, in ſome degree, be reſtrained; but what is ſtill worſe, when the ſeaſon is over, and thoſe parties retired, there are numerous poachers, who carry guns, and are ſtill more deſtructive, eſpecially in ſnow, when the moor game fly in very large coveys, and come to particular places which, from the expoſure, is not covered with ſnow;--thoſe poachers watch them, and ſhoot them, like crows, in numbers, ſending them by carriers to different towns, where they are ſold. The landlords, with very little attention, might prevent this.

Scotch Militia Act.

By this act, the militia to be raiſed is 8000, to be apportioned over the different pariſhes in Scotland, agreeable to liſts to be made up by the ſchoolmaſters or conſtables, from the return of houſeholders, within 14 days after notice—the age is between 18 and 45; after ballot they are enrolled for five years, and are to be trained and exerciſed, annually, for twenty one days, and they may ſerve perſonally, or by ſubſtitute of the ſame or adjoining county.

The pay of 1s. per day is from the commencement of the annual exerciſe, and the like ſum for each day in coming to and returning home from it, computing the day at not leſs than 10 miles travel. They are limited to Great Britain, and when drawn out into actual ſervice, a married militia man may exerciſe any trade in any town or place in Great Britain.

In ſhort, the Scots militia act, with various details for carrying it into execution, is in ſome meaſure aſſimilated to that of England, juſtly deemed their conſtitutional birthright.

At an extraordinary meeting of the Town Council of the city of Edinburgh, it was unanimouſly reſolved, that a ſubſcription ſhould be opened for erecting in this city, a Statue of the Right Hon. Henry Dundas, as a tribute of public gratitude for his long and eminent public ſervices.

July 10. The Court of Seſſion roſe this day for the autumn vacation.

12. On Monday, after the election for this city was declared, Mr Dundas in an appropriate ſpeech, returned thanks to the Lord Provoſt, Magiſtrates, and Council, for the honour they had done him, in again returning him Member for the city; after which he gave a very elegant entertainment, at the New Aſſembly Rooms, George Street, to the Lord Provoſt, Magiſtrates, and Council, and a great number of Noblemen and Gentlemen.

Mr Dundas is the firſt member elected from Scotland for the new Imperial Parliament.

13. Tueſday the Annual Convention of Royal Boroughs met at Edinburgh. The following ſubjects underwent conſideration. The conſervation of the Scotch privileges at Campvere, in conſequence of the peace with Holland. The fiſhing of herrings with ſeine nets in the Frith of Forth. The gauge of herring barrels, half barrels, firkins, and half firkins. The ſorting of herrings in packing and curing, by ſeparating them from pilchards, and the new from the old. A floating dock in the harbour of Burntiſland, with a variety of reports from their Standing Committee.

The Anniverſary Sermon for the Orphan Hoſpital, was preached in St Andrew's Church, New Town, on Tueſday the 13th curt. by the Rev. Mr Balfour, one of the miniſters of Glaſgow.

The

The Orphan Hoſpital of Edinburgh is an inſtitution of which the utility has been long known and acknowledged. Into it are received Orphan Children, or Children deprived of the ſupport of their parents, from all parts of the country, who are thereby reſcued from ſituations in which they were uſeleſs or baneful, and their induſtry and talents are brought forward to be of benefit to themſelves and to ſociety.

The diſtreſſes of the poorer claſs of the people for the two laſt years, ariſing from the immoderately high price of every neceſſary of life, made a ſtrong call for increaſed ſupport and aſſiſtance from their charity. And the Managers, impelled by the neceſſity, as well as humanity of the meaſure, increaſed the number of Children conſiderably above what the certain revenue of the houſe could maintain. In making theſe exertions, the Managers relied on the bleſſing of Providence, and the aid and ſupport of the humane and generous.

There are in the Hoſpital at preſent, 90 Girls and 76 Boys; and the number in the houſe, including teachers and ſervants, is 176.

14. On Wedneſday, the Convention of Royal Boroughs voted 100 guineas towards erecting the Statue of Mr Dundas, as a mark of their high reſpect for the eminent ſervices rendered by that gentleman to this country at large, and particularly the attention he has always beſtowed to promote the intereſt of the Royal Boroughs.

16. The Rev. Mr Anderſon was ordained miniſter of the College Church of this city. The Reverend Mr Bonar of Crammond, preached and preſided on that occaſion.

The Managers of the Royal Infirmary elected Dr Thomas Spens one of the Phyſicians to that Hoſpital.

Mr Ruſſel, Surgeon, has been appointed Profeſſor in the newly inſtituted Profeſſorſhip for Clinical Lectures in the Univerſity of Edinburgh.

The Lord Provoſt, Magiſtrates, and Council appointed Mr Malcolm Wright, Baiker at Leith, in the room of Mr Thomſon, deceaſed.

Mr Walker is arranging his pictures with an intention to diſpoſe of his whole collection.—As it is known to conſiſt of valuable ſpecimens of the moſt eſteemed Maſters of the Italian, Dutch, and Flemiſh Schools, as well as ſeveral valuable productions by Wilſon, Gainſborough, Runciman, and Jacob More, which are deſervedly conſidered as great national works, it were therefore to be wiſhed, that the collection could be kept on this ſide the Tweed, purchaſed and preſerved entire, to adorn ſome elegant villa, where the pictures would be as univerſally ſeen as poſſible.

We hear that the Directors of the Bank of Scotland have reſolved to place in their great hall, in the new building now going on, a full length picture of the Right Hon. Henry Dundas, the preſent Governor of the Bank;—to which he has rendered eſſential ſervices.

In taking a comparative view of national induſtry, proſperity, and conſequence, ariſing from the herring fiſheries, we need only look to the Iſland of Bute, in the Frith of Clyde.

The produce of herrings caught by people in that iſland is ſtated to be, in the

Year 1749	-	L.1299	17	8
1750	-	1733	4	7
1751	-	1609	10	4
1752	-	2028	9	2

N. B. Sixteen ſhillings and eightpence of fees was then demanded of every boat for the Admiral; and, in 1752-3, 144 boats were employed.

It appears that, in the year 1797, there were caught and cured by boats and veſſels, not on the bounty, 4260 barrels, and by veſſels on the buſs bounty, 23,321 barrels. In the year 1798, not on the buſs bounty, 4513, and of buſs bounty 23,911 barrels.

The bounties received were, in the

Year 1797	-	L.5258	12	2
1798	-	5700	11	9

Which two bounties exceed the value in the ſaid four years, 4288l. 2s. 2d. and in point of value, reckoning every barrel at 20s. 49,334l. ſterling.

Taking theſe two years together, the whole tonnage or buſs bounty was 10,959l. 3s. 11d. on 134 veſſels, 6707 manned with 1555 men and boys, who caught 47,232 barrels herrings.

Dundee has felt the benefit of the revival of the cotton trade. No ſooner had their ſail-cloth manufactories been cruſhed by the return of peace, than a ſudden demand for weavers of coarſe cotton cloth took place. The demand has ſince rapidly increaſed, and there

are now many hundred families ſupported by their induſtry in that branch of manufacture.

We hear it is in contemplation to have Greenock and Port Glaſgow formed into two diſtinct ports. This object has long been talked of. It is alſo ſaid, that Burntiſland and Aberdour will be detached from the port of Kirkaldy, for cogent reaſons Mr Girvan means to lay before the Lords of his Majeſty's Treaſury.

The ſubſcription for building a new Theatre at Glaſgow amounts to upwards of L. 6000.

A regular packet is eſtabliſhed between Greenock and Irvine, which we doubt not will be found convenient for the weſt country.

For ſome days paſt, vaſt quantities of dead fiſh, of all the ſpecies known here, have been thrown aſhore on the coaſt in this neighbourhood, and as far as Montroſe. Many cart-loads have been carried off for manure by the farmers in the vicinity of the ſea. The cauſe of this unuſual mortality among the finny tribe is as yet unknown.

Letters received from the Weſt Highlands give the moſt favourable accounts of the fiſhery.

A great many herrings have been ſeen for ſome days paſt near the Fern Iſlands.

There is every proſpect that the trade and manufactures of our country will ſoon regain their former vigour. Already, we hear from many parts of the country, that in the muſlin line, there is greater demands for goods than can be ſupplied. In Perth and Dundee, that branch of manufacture is now upon a very reſpectable footing, and the following letter from a merchant in Glaſgow, to his friend in Edinburgh, will ſhew how matters ſtand there:—

"Never was our manufactories ſo flouriſhing, as ſince the preliminaries were ſigned. Upwards of fifteen thouſand people have come to ſettle here ſince the beginning of October; the building never was ſo briſk; yet not an empty houſe in town, and many families cooped up in a ſingle room. Our new demands are chiefly from Spain, Italy, &c. The American trade no perſon chuſes to touch now, having ſcarce any other market left us before the peace, is has been quite overſtocked. Above three millions worth of Engliſh goods were in the city of New York alone, when accounts of peace arrived there, and they have been ſelling fifty per cent. below prime coſt, which has occaſioned a great number of bankruptcies."

It has often been remarked, that the preſent age is eminently diſtinguiſhed for acts of the moſt diſintereſted benevolence. The inſtitutions for bettering the conditions of the unfortunate are almoſt without number. But we have heard of none which has a better claim to the attention of the public than the ſociety lately inſtituted in Leith, for the recovery of perſons apparently drowned or ſuffocated. By the bleſſing of God, it has already been the means of ſaving the lives of 21 perſons, who, in all probability, would have been loſt to their country, their families, and their friends. The expence of this inſtitution, which we are informed is very conſiderable, is wholly defrayed by the inhabitants of Leith, though very few of them have hitherto had occaſion to apply for aſſiſtance. As Leith is the reſort of travellers at all times, and of bathers in the ſummer ſeaſon, it is to be hoped, that they who may require the aid of this ſociety will cheerfully contribute to its ſupport.

*** Several other articles relative to Scotiſh affairs poſtponed.

LISTS.

MARRIAGES.

May 12. At Papay Weſtray, Orkney, Dr Robert Groat, phyſician, Kirkwall, to Miſs Jean Traill, daughter of Thomas Traill, Eſq; of Holland.

June 15. At Edinburgh, John Buchanan, Eſq; of Carbeth, to Miſs Margaret Loch, ſecond daughter of James Loch, Eſq; late of the Exchequer.

16. At Kirkhill, the Rev. James Maclauchlan, miniſter of the Gaelic Chapel of Edinburgh, to Miſs Lillias Fraſer, daughter of the late Rev. Alexander Fraſer, miniſter of Kirkhill.

20. At Hamburgh, Sir Robert Barclay, Bart. to Madame de Cronſtedt, daughter of Colonel Durell, and widow of the late Baron de Cronſtedt.

22. The Rev. Henry Thomſon, of Penrith, Cumberland, to Miſs Briſbane, only daughter of the late Captain Briſbane, of the Marines.

— At Edinburgh, T. Hogg, Eſq; of Lit-

tleburn, to Mrs Hamilton Brown of Glaſswell.

30. At Iniſhewen, John Fletcher, Eſq; younger of Dunans, to Miſs Margaret Macnab, daughter of Alexander Macnab, Eſq; of Iniſhewen.

At St Mary's, Nottingham, the Hon. and Rev. Walter Hutchinſon Aſton, to Miſs Haines, eldeſt daughter of the Rev. Dr Haines, Vicar of St Mary's, Nottingham.

Mr Honeyman, of Great St Helen's to Miſs Gray, only daughter of J. Gray, Eſq; of Harley-ſtreet, Cavendiſh-ſquare.

At London, John Maitland, ſon of the late Hon. Patrick Maitland of Balgreggan, to Miſs Maxwell, third daughter of Sir William Maxwell, Bart. of Monreith.

At Alderſgate Church, Robert Stewart, Eſq; of Clapton, to Miſs Bound, of Charter-houſe ſquare.

Mr William Irwine, of Blackwater Town, merchant, to Miſs Walker, daughter of Thomas Walker, of Rich-hill, Eſq.

At Liverpool, Capt. Alexander M'Cowen, to Miſs Dawſon, eldeſt daughter of Dr Dawſon.

Lieut. William Stuart, of the Royal Navy, to Miſs Clubley, daughter of Thomas Clubley, Eſq; one of the Aldermen of Beverley, and Captain of the Eaſt York Militia.

At Buxton, Clement Archer, Eſq; to Miſs Clonbrook.

At Alnwick, Mr Ralph Hanſon Dawſon, of London, to Miſs Farquhar, of Alnwick.

At Leith, Mr Andrew Liddell, Merchant, Glaſgow, to Miſs Ann Goodlet, eldeſt daughter of Mr Alexander Goodlet, merchant, Leith.

At Hampſtead, Mr Harry Siddons, to Miſs Murray, both of Covent Garden Theatre.

At Cork, Lieut. Col. Stewart, of the 80th regiment, to Miſs Hyde, eldeſt daughter of John Hyde, Eſq; of Creeg.

Robert Sheridan, jun. Eſq; of Gower-ſtreet, to Miſs Munro, only daughter of the late R. D. Munro, Eſq; of Madras.

At Hendon, Middleſex, Coutts Trotter, Eſq; of Berners-ſtreet, London, to Miſs Margaret Gordon, youngeſt daughter of the late Hon. Alexander Gordon, Lord Rockville, brother to the late Earl of Aberdeen.

At Croſshill, Moſes Steven, Eſq; merchant in Glaſgow, to Miſs Janet Rowan, daughter of the late William Rowan, Eſq; of Bellahouſtoun.

At Portfield, Mr James Fleeming, manufacturer, to Miſs Iſabella Edgar, daughter of the late Mr William Edgar, merchant in Glaſgow.

At Gibraltar, Captain Young, of the Pique, to Miſs Fyers, eldeſt daughter of Lieut. Col. Fyers, of the Engineers.

At Everton, Nottinghamſhire, Lieut. Frederick Gordon, of the Royal Regiment of Artillery, to Miſs Eliza Murdoch, ſecond daughter of James Murdoch, Eſq; of Madeira.

At London, Mr William Hall, of Great Ryder-ſtreet, to Miſs Sophia Choppin, daughter of Mr Frederick Choppin, of Park-lane; and Mr Thomas Hall, of Piccadilly, to Miſs Louiſa Choppin.

At Saltcoats, Mr George Erſkine, ſhipbuilder, to Miſs Margart Dow, eldeſt daughter of Mr Daniel Dow, merchant there.

At Edinburgh, Mr Robert Menzies merchant, late of Dumfries, to Miſs Elizabeth Milne of Kincardine.

At Glaſgow, Mr George Miller, merchant, to Miſs Marion Ker.

Thomas Heanage, Eſq; to the Hon. Arabella Pelham, daughter of the Right Hon. Lord Yarborough.

Capt. Ogilvie, late Commander of the Magicienne frigate, to Miſs Moreley, daughter of the late James Moreley, Eſq; of Bombay.

The Rev. James Crighton, miniſter of Wamphray, to Miſs Anna M'Millan, daughter of the Rev. Mr M'Millan, miniſter of Torthorwald.

BIRTHS.

Lady Pelham, a ſon, and heir.

Mrs Fraſer of Strichen, a ſon.

At Banff, Mrs G. G. Robinſon, a daughter.

The wife of Alexander Ratcliffe, of Blackieach, in Saddleworth, three fine boys, who are baptiſed by the names of Abraham, Iſaac, and Jacob; and it is worthy of remark, that the mother is a twin, and ſhe had been delivered of two twins before.

Mrs Riddle, Hanover-ſtreet, a ſon.

The Lady of Thomas Orby Hunter, Eſq; a daughter.

At Dublin, Counteſs Begg, a daughter.

At London, the Lady of Major-General Gaſcoyne, a daughter.

Mrs H. Johnſton, of Covent-Garden Theatre, a ſon.

Mrs Gibbs, of the Haymarket Theatre, a daughter.

At Naſh-Houſe, Glouceſterſhire, the Lady of Colonel Maſon, a ſon.

At London, the Lady of Major-General Lennox, a ſon.

At London, the Lady of J. S. S. Smith, Eſq; of Hampton-Court-Green, a ſon.

June 17. At Trentham, the Marchioneſs of Worceſter, a ſon.

19. At Kinnaird, the Lady of Sir David Carnegie of Southeſk, Bart. a ſon.

22. At Edinburgh, the Lady of William Carruthers, Eſq; of Dormont, a daughter.

26. At Colcheſter, the Lady of Captain Lloyd, of the Coldſtream Guards, a ſon.

29. At Champion, Iſle of Wight, the Lady of Colonel Barker, a daughter.

DEATHS.

April 7. At Bilboa, in Spain, Robert Elliot, Eſq; Doctor of Phyſic, at a very advanced age. He was a native of Edinburgh.

16. At Jamaica, Mr Robert Falconer, ſon of the Rev. John Falconer.

19 In Kingſton, Jamaica, Richard Nicholſon, Eſq; of Mount Pleaſant.

22. At Kingſton, Jamaica, of a putrid fever, George Munro, Eſq; of the Cuſtom-houſe there, and ſecond ſon of the late Sir Harry Munro of Fowlis, Bart.

May 3. On board the Telemachus tranſport, on his return from Egypt, Capt. Archibald Finnie, of the 54th regiment, ſon of Mr John Finnie at Bowbridge.

15. At Grenada, Mr George Forbes, ſon of the late Mr George Forbes, Gallowgate, Aberdeen.

16. At her houſe at Aberdona, Clackmannanſhire, Miſs Elizabeth Tait, daughter of the late John Tait, Eſq; of Harvieſtoun, writer to the ſignet.

— At Weſtray, in Orkney, James Stewart, Eſq; of Brough.

24. At Woodſide, Mr George Buchanan, youngeſt, merchant, Glaſgow.

31. At Liſbon, Mr Joſeph Turnbull, ſon of Mr John Turnbull, Cordale.

Lately, on the coaſt of Africa, Mr Robert Shortridge, late baker in Bridgend, Dumfries.

Miſs Margaret Bruce, eldeſt daughter of the late Mr John Bruce, brewer in Kelſo.

In Dublin, Hamilton Georges, Eſq; Repreſentative in Parliament for the county of Meath.

Lieut. Gen. William Spry, Commandant of the corps of Royal Engineers.

Richard Bleamire, Eſq; of Penrith, Cumberland, in the 99th year of his age. During his long life, he ſcarcely ever experienced an hour's illneſs.

Captain William Lindſay, of South Shields. He was found dead in his cabin, to which he had retired quite well.

At Glaſgow, John Finlay, Eſq; Captain-Lieutenant in the Royal corps of Engineers, and Major-Commandant of the Feverſham volunteer infantry.

At Lauſanne, in Switzerland, Maximillian de Cerjat, Eſq; a gentleman of diſtinction in that country, where he was ſo much reſpected and beloved, that all claſſes of people united in giving the moſt ſtriking marks of their concern for his death.

June 12. At Edinburgh, Keith Jop, Eſq; youngeſt ſon of Keith Jop, Eſq; of Welbeck ſtreet, London.

15. At Aberlady Manſe, Mrs Magdalane Manderſton, wife of the Rev. Dr Neil Roy, miniſter of that pariſh.

17. At Edinburgh, Mr William Galbraith, farmer, Broxburn.

— At Glaſgow, Mr John Ballingal, ſen.

18. At Newcaſtle, Mrs Rotheram, relict of Dr Rotheram, many years an eminent phyſician in that town.

19. At the Manſe of Maybole, John Wright, Eſq; of Ballony, Enſign and Aſſiſtant Surgeon in the late regiment of Argyleſhire militia.

20. At Edinburgh, Mr David Hutcheſon, late Sheriff-ſubſtitute of Renfrewſhire.

— At Kaſſie, the Rev. James Ogilvie of Weſthall, in the 75th year of his age.

— At Caſtle Acre, in the county of Norfolk, the Rev. James Thom, Rector of South Acre, in the 76th year of his age.

22. At London, Mrs Wylie, wife of Robert Wylie, Eſq; late of Abchurch-lane, merchant.

23. At Dalnottar, Mr Robert Whitworth, engineer, much regretted.

25 Mr William Brown, merchant in Edinburgh.

26. At Doune, Miſs Elizabeth Smith, ſiſter of the late Rev. James Smith, miniſter of the pariſh of Kilmadock.

28. At Glammis Caſtle, Mrs Eſther Hamilton, wife of Patrick Proctor, Eſq.

29. At Kirkbraehead, Mr William Fraſer, tin-plate worker.

30. At Porto-Bello, Miſs Frances Jameſon, youngeſt daughter of Mr Jameſon, architect.

The following are the appointments for the enſuing Autumn Circuits:

North—Lords Juſtice Clerk & Methven.

Perth,	Monday,	Sept. 9.
Aberdeen,	Saturday,	Sept. 11.
Inverneſs,	Friday,	Sept. 17.

South—Lords Dunſinnan and Cullen.

Ayr,	Saturday,	Sept. 11.
Dumfries,	Thurſday,	Sept. 16.
Jedburgh,	Wedneſday,	Sept. 22.

Weſt—Lords Craig and Armadale.

Stirling,	Saturday,	Sept. 4.
Inverary,	Thurſday,	Sept. 9.
Glaſgow,	Tueſday,	Sept. 14.

Haddington, July 23.

Wheat, 37s. Barley, 22s. Oats, 17s. Peaſe, 17s. Beans, 16s. 6d.

Edinburgh, July 23. Oat-meal, 1s. 1d. Bear-meal, 11d. Peaſe-meal, 9d.